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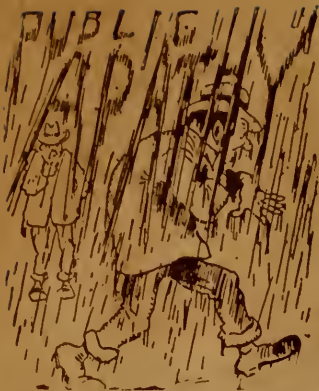
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*The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.—(Isaiah 9:2-7.)*

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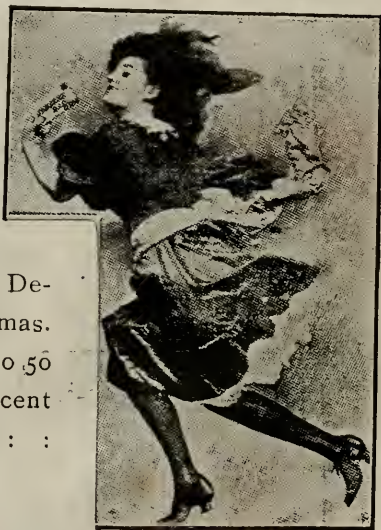
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# IMPROVEMENT ERA.

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VOL. XI.

DECEMBER, 1907.

No. 2

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## THE MEMOIRS OF A "MORMON."

BY A. A. RAMSEYER.

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While visiting the library of the Historian's office recently, my attention was drawn to a French book, bearing the above title.\* This book was published in Paris, in 1861. The author's full name is Louis Alphonse Bertrand, one of the first converts of President John Taylor. The book has 323 pages, the same size as the common edition of the Book of Mormon (12 mo.) It is, no doubt, the first of its kind, not only in French, but in English, and preceded by some eight or ten years any similar biographical work published in Utah.

Louis A. Bertrand was a native of Marseilles, France. After receiving a good education, his love for travels took him to every nook and corner of the Mediterranean sea; then he took up his abode in some of the Antilles, came to the United States, where he resided seven years, so that he learned to know and appreciate the principles of liberty and the political government of free America. In 1842, he returned to his native country, traveled in the Indian ocean as far as China, but in 1846 settled down in Paris,

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\* *Memoires d'un Mormon*, par L. A. Bertrand, Paris, E. Dentu (3 frs.)



where he studied the political, social, and philosophical questions of his day. When the French revolution of 1848 broke out, he threw all his soul into the new movement, and was at the head of the political review of the *Populaire*, a Parisian newspaper, when the first "Mormon" missionaries, Elders John Taylor and Curtis E. Bolton, reached Paris. It was in the office of this journal that the three men got acquainted. Bertrand's perfect knowledge of English gave him the opportunity of becoming familiar with the doctrines of the Latter-day Saints. The reading of Orson Pratt's *Divine Authenticity of the Book of Mormon*, thoroughly convinced him of the divinity of that work; after three months of investigation he was ready for baptism, and on the first of December, 1850, he was baptized by Apostle John Taylor, being, according to age, the second of five converts baptized at the same time.

After helping to complete the French translation of the Book of Mormon, (published 1852), translating and publishing the Voice of Warning, (*Une voix d'avertissement*) in the isle of Jersey, in 1853, and completing the translation of the Book of Doctrine and Covenants,\* Brother Bertrand left France, in 1855.

"I shall never forget," he writes in his book, "the sweet emotions which I felt in beholding the immense carpet of green which stretched itself before my eyes, when we left Atchison, on the Missouri. For the first time I beheld the American prairies. Perfumes of incomparable sweetness are exhaling from this charming desert garden. All this region appears as a living picture of Eden. It is especially in the spring that its aspect is fairy-like and almost divine, in the plains of Kansas and Nebraska, where the exuberant growth of forest grass adorns itself with innumerable flowers of all shapes and colors. Often this carpet of fragrant green extends as far as the eye can follow without betraying the least undulation. But sometimes, this majestic uniformity gives way to landscapes of infinite charm and variety. Suddenly the horizon rises and draws nearer; the ground, which so far had presented an even and uniform picture, is now 'gracefully decorated by some clumps of trees, growing in picturesque groups; limpid

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\* What became of this translation of the Doctrine and Covenants, is not known.—A. A. R.

waters gather together in peaceful lakes, or spread apart in capricious brooklets; while the eye rests here and there on hills, between which cool and mysterious streams flow."

Some seventy-two individuals from France, Jersey, and Guernsey, Switzerland, and Italy, represented the Latin race in this company, which consisted of five hundred souls and forty-five wagons. On the 22nd of September, 1855, a band of some five or six hundred Sioux Indians blocked their way, demanding a toll of ten sacks of flour. "I haven't an ounce of flour to distribute among you," answered Charles Harper, our captain, "but we have plenty of cartridges. Do you wish some? You will be served." Joining the action to the word, Harper took his revolver, shouting, "To arms!" Instantly one hundred and fifty loaded rifles shone before the astonished red skins, who immediately opened their ranks and let the company pursue its way in peace, according to a prophecy in tongues delivered by a sister at the beginning of the journey.

Our author lived four years in Salt Lake City, from 1855 to 1859, raising vegetables and garden seeds, introducing the culture of some useful products of the soil, and getting a number of prizes at the agricultural fair. Having resided seven years in the United States before, and with his training as French journalist, he was well qualified to take some notes of the stirring events which happened fifty years ago, and his remarks are often caustic. He attended the meeting held Sunday, the 26th of April, 1858, when President Brigham Young presented Governor Cumming to the congregation:

"I very much desired to make the acquaintance of Colonel Kane. \* \* \* Mr. Kane is a distinguished political writer, he saw his first diplomatic service in the American embassy of General Cass, at Paris. He is very familiar with the French language. After a quarter of an hour interview, we had become old acquaintances. He showed himself full of good-will toward the Saints in general. Between ourselves, he unbosomed himself beyond all expression. Being sent by President Buchanan, his mission in Utah, he formally told me, had only been official. The secret instructions, first given to the Federal troops, were really of an inexorable nature and without mercy. But the time has not come to say more on this subject.

“The next day, I had the honor of having breakfast with the Colonel and with Governor Cumming.”

The change brought about among the Saints by the arrival of the adventurers flocking in with the troops, is very vividly depicted in the Memoirs. Remember, the writer was a Frenchman, a Parisian journalist, well acquainted with “Babylon.” After describing the “move” of the Saints to the south, the march of the army through the city, its camping outside the city, his visit to General Johnston, who received him most pleasantly, and exchanged with him some common-place expressions, he thus writes:

“After the return of its inhabitants, (from their ‘move’ southward) Salt Lake City became the rendezvous of a crowd of greedy adventurers of high and low class who, believing the newspapers’ reports that we were going to abandon the territory of Utah, were flocking from all the states of the Union, to enrich themselves with our spoils. Hundreds of teamsters, discharged from the army, helped to swell this turbulent mob of outsiders. Before the arrival of the army, the ‘Mormons’ were unquestionably the most peaceful, the most moral, and the purest of all peoples. We had then, in all our territory, no guillotine, no gallows, no prison, no stock exchange, no pawn shop, no barracks, no informers, no *gens d’armes*, no public women, no gambling houses, no saloon, no wine shop, no tavern, not even a billiard hall, or a smoking room, all these judicious institutions which flourish more or less in all civilized societies. In short, I must say to our shame, we were real savages. But when that mob of outsiders, following the United States troops, invaded our territory, things promptly took another appearance. We began to get civilized. Our trading streets, formerly so calm, presented every day the edifying spectacle of dead-drunken men lying on the ground; others, armed with revolvers and brandishing their bowie-knives, were marching through the city yelling obscene songs. Saloons, wine shops, taverns, sprung up as by magic in certain streets; then billiard halls, and gambling houses displayed their showy signs. But I must tell all: our initiators to civilization could not stop half way; the establishing of houses of prostitution was attempted in an underhanded way.”

Near the fall of 1859, after having passed four years in Utah,



Elder Bertrand was called to fill a mission to France. A month before leaving, he went through the ceremony of the endowment. As Mr. Remy, a French traveler, who had spent one month in Salt Lake City, in his book, called this sacred ceremony free-masonry, Bertrand, in a few short words, thus dismisses this charge: "We will begin by declaring that there is not in Utah\* the shadow of a Masonic lodge. As a member of the French and Scottish free masonry, our opinion is that that institution has served its time, and nobody thinks in Utah of establishing lodges of any rites. The 20th of August, 1859, I received my initiation to the sacred rites of the Church. No ordeal, physical or moral, was employed during that initiation, which lasted no less than four hours. As far as our memory serves us, the murder of Joseph Smith was in no wise mentioned therein, neither was the name of the government of the United States even mentioned. Exclusively religious, this initiation has not the least relation with the political affairs of America. True, it is secret, but as all Saints bear the priesthood, and as all are called, without distinction, to receive the endowments, it follows that it is withheld from those only who do not belong to our Church. We further affirm that there are no secret tribunals, no Hannibal's oaths against the United States, in the higher degrees of our priesthood. Without a doubt the murder of Smith and the immunity granted his murderers has been a great crime, a great fault, but we are leaving the chastisement entirely to God and to the events which he directs. Whatever may be our opinion upon the political and social future of the old as of the new world, we have the deepest horror of all violence; and of those who reject our faith, we ask nothing but peace and religious tolerance." So much about the accusations of disloyalty! In a special chapter, the author writes about patriarchal marriage, prefacing his remarks with the statement that, having passed four years among the Saints in the most complete celibacy, he is perfectly disinterested upon the question. I shall not mention his views here, as they present nothing new to our readers.

In December, 1859, Elder Bertrand reached France, and on

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\* Of course, this was true in 1859, and is true today, as far as the Church is concerned.—A. A. R.

the 10th he arrived in Paris, finding here a branch of thirteen members, but a larger one in Havre, about fifteen French Saints having emigrated to Utah. He writes:

“If I were asked, why ‘Mormonism’ has not conquered a greater number of proselytes in France, I would answer that the gospel of the latter-days has been preached publicly but twice in Paris, in 1851, in the *faubourg Saint Antoine*. \* \* \*

Since my return to Paris, where I have constantly resided for eighteen months, I have repeatedly made application to the French authorities to obtain the authorization to publicly preach our doctrine. I shall spare the reader the details of these attempts, fruitless so far; these details, painful for me, would only weary him. I refrain from discussing the motives which have brought me sometimes scornful refusals, sometimes a still more disdainful silence.

\* \* \* \* \* As long as our President deems me fit for the arduous labors of the ministry, I shall not cease to multiply my efforts in order to manifest to my compatriots what I believe to be the truth, either by way of preaching, if this be finally allowed me, or by means of the press. Then I shall finish my days in our Zion,\* offering prayers that the elders who shall succeed me may be more capable and more fortunate than I.”

I am told, on good authority, that Elder Bertrand presented a copy of the Book of Mormon to the emperor of France, Napoleon III. If the emperor had taken the trouble to read that book, as far as pages 84 and 85, the prophecy of Nephi, found on these two pages of the English edition, might have been a warning to him not to lend his support to Maximilian of Austria. As it happened, the proud French monarch was obliged to heed the Monroe doctrine, foreshadowed in the sacred record, when President Lincoln requested him to withdraw his troops from Mexico. A few more years, and Napoleon died an exile in England; his only son, too, is dead, and the ex-Empress Eugenie lives in utter obscurity in a foreign country. “For he that raiseth up a king against me (upon this land) shall perish.” (II Nephi, 10: 14).

It is not a misfortune altogether that Elder Bertrand was refused permission to preach the gospel, by word of mouth, to his

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\* He died March 21, 1875, in Salt-Lake City, in his 67th year.—A. A. R.

countrymen. This caused him to write an excellent treatise on the latter-day work of the Lord; not a theological treatise merely, but a practical book, in which the temporal as well as the spiritual side of "Mormonism" is presented in clear language and entertaining style. This book can well be recommended to prospective missionaries to France, for it is written in classical French. Bertrand had not only traveled, but had filled with honor a position on the staff of a Parisian journal; he had studied the burning social and political questions in France, in 1848; and a glance over the headings of some of the chapters of his book will demonstrate how deep and how philosophical his Memoirs are, inspired as they are by an ardent desire to make known to his beloved France the truth of the gospel. It is unnecessary to say that his work throughout breathes the spirit of one thoroughly converted to the work of the Lord.

Chapter I deals with the birth of the Prophet Joseph Smith, his first visions; the Book of Mormon analyzed; America, a problem that cannot be solved by contemporary science.

Chapter II: Foundation of the Church, Kirtland, Nauvoo, murder of the Prophet, the "Mormons" expelled from the United States, the "Mormon" Battalion, the Pioneers, Utah, Brigham Young as governor of Utah.

Chapter III: A glimpse over Utah territory, its natural resources, Great Salt Lake City, Salt Lake, the report of Judge Drummond, the Buchanan Expedition, Federal troops vanquished without bloodshed.

Chapter IV: Secret mission of Col. Kane, sending of two federal commissioners, peace concluded, Governor Cumming, the troops leave Utah.

Chapter V: "Mormon" theology, purification of the earth, three resurrections, the millennium, universal judgment and different degrees of glory, Priesthood, endowment house, refutation of some calumnies concerning the initiation.

Chapter VI: Patriarchal marriage, true character of this institution, formalities of this marriage, the revelation on celestial marriage translated.

Chapter VII: Immigration, organization of companies of emigrants, prairies, some details about Indians



Chapter VIII: Socialistic utopias, social notions of the "Mormons," the law of consecration, the law of tithing, civil and criminal laws, the moral power exercised by Brigham Young.

Chapter IX: My sojourn in Salt Lake City, I am called to pre-  
side over the French mission, some incidents of travel, the condi-  
tion of the branches of the Church in France and Switzerland.

Chapter X: Guesses of the chief French writers about the  
political future of the "Mormons," the war of the Rebellion, con-  
clusion.

A bibliography, or list of the principal books and newspapers  
published by the Church up  
to November, 1861, probably  
the time of publication of  
these Memoirs, closes this  
book of 323 pages.



LOUIS A. BERTRAND.

One more word: speaking  
of the Book of Mormon, Elder  
Bertrand expresses this re-  
markable thought: "Our con-  
version, (to 'Mormonism,') the  
fruit of a sincere and per-  
sistent conviction, declares  
better than all we could say,  
our opinion upon the authen-  
ticity, the social and religious  
importance, of the book. No  
other book, since the Koran,  
has given birth to a people.  
The Book of Mormon, in the  
midst of the blaze of the  
19th century, has served as a

foundation to a new people in America. Who can explain this  
strange social phenomenon of a religious novel accomplishing such  
a wonder in presence of the unheard of progress of our age?  
Giving birth to a people is not such a common thing. From the  
time of Luther, the interpreters of the Bible, in both worlds, have  
been able to create sects only; and the philosophers, systems of  
philosophy; Joseph Smith is the only one who has laid the founda-

tion of a new society. In the midst of the anarchy of opinions, sensible men of all parties must judge of a work only by its results."

After finishing the reading of this interesting book, it cannot be said, in truth, that France did not have as good an opportunity of getting acquainted with the gospel, restored in these last days, as any other nation. It is rather surprising that the talents employed, and the energy put forth, accomplished practically nothing among that intelligent nation, so well acquainted with arts and science, while even the Polynesian savage, who has accepted the gospel light, is steadily progressing in the scale of intelligent beings, as Elder Bertrand clearly foresaw. Says he, speaking of rationalism:

"Human science cannot understand the things of God. Philosophy could only make books, pile systems upon systems, without being able to create a popular and common formula to define God. Hence its radical impotency. Without Christ, it is impossible to know God. The providential mission of philosophy is only a work of demolition; it can only destroy, without being able to found anything that can live."

Salt Lake City, Utah.

### WALKING ON THE WAVES.

We have an immortal Brother—a King,  
Who once walked over the sea;  
An object lesson he then meant to bring,  
Of faith unto you and me.  
And thus when the waves of our life  
beat high,

On that tempestuous sea,  
Let us know that the God of life is nigh,  
Who once walked on Galilee.  
In Him a faith, all supreme, bears us on,  
And bids us be strong and brave,

Richfield, Utah.

Even until our earthly goal is won,  
From babyhood to the grave.  
O Brother, help us, do thou give us faith,  
As we walk o'er life's dark sea,  
Keep us from sinking as faint Peter sank,  
And help us to walk like Thee.  
And thus when great tempests of grief  
arise,  
With sin and sorrow to o'ercome,  
With our faith firm fixed on eternal skies,  
Safely guide us back to home.

ANNIE G. LAURITZEN.

## THE MISSION OF JOSEPH SMITH.

BY WILLIAM HALLS.

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Considered from a scriptural point of view, this subject may be resolved into two propositions: first, was such a mission necessary; second, did the life and labor of Joseph Smith tend to the fulfilment of such mission?

Taking for granted that the Bible is true, and that the predictions of the Jewish prophets will be fulfilled, we will consider some of these in connection with this subject. A prophecy is usually in the form of a general statement—the prophet merely announces that a certain thing will take place without giving particulars as to who will be the actors, or as to the time, place or manner of its fulfilment; leaving us to infer that when the time comes, the Lord will call someone by revelation and give him a mission to fulfil his purpose.

As the Lord has always worked through human agency in the past, we may believe he will do so in the future. We read in Amos, 3rd chapter: “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”

As Jesus and his apostles frequently quoted the sayings of the prophets, in confirmation of their mission, so we may do the same in confirmation of the mission of Joseph Smith.

In the 37th chapter of Ezekiel we read of the stick of Judah and the stick of Ephraim, and that the stick of Ephraim shall be put with the stick of Judah, and they shall become one.

We recognize the stick of Judah as identical with the Bible, we believe the Bible to be the word of God—the most precious book ever written. Why should not the stick of Ephraim be as precious? Surely the Lord would not cause it to be brought forth



and joined with the stick of Judah, if it were of no importance. It seems that of the millions who have read the chapter none were ever concerned about it until Joseph Smith. Why should he concern himself? Is it likely that he, an unlearned boy, seventeen years old, would undertake to find the stick of Ephraim and fulfil this prediction of his own accord? He claims that instead of acting on his own volition, that an angel appeared to him and delivered to him a record written by prophets who lived on this the American continent, who were of the tribe of Joseph. Ephraim being the leading branch of that tribe, hence it is called the stick of Ephraim. As this record is an abridgement of the writings of other prophets, compiled by a prophet named Mormon, it is called the Book of Mormon. This record claims to be a history of the ancient peoples of this continent, also to contain the fulness of the gospel as delivered to them by Jesus after his resurrection. As the stick of Ephraim, it aptly joins with the stick of Judah—the Bible—in testimony of the divine mission of Christ. As to its theology, not one of its doctrines has been shown to disagree with the Bible, and many principles more or less obscure in the Bible, are set forth in the Book of Mormon with such plainness that all uncertainty as to their meaning is cleared away, and many important truths not found in the Bible are clearly recorded in this book.

It has stood the test of criticism, not only in its theology, but as regards its historical narrative. As this continent becomes better known, and the more thoroughly it is explored, the stronger the evidences of its truth become; and it is gaining ground to the extent that many who once ignored it as a silly romance are now willing to give it serious consideration. The bringing forth of a sacred volume of scripture giving the history of the dealings of God with the people on nearly one-half of the earth, of equal authority with the Bible, and joining with it in testimony of the justice and mercy of God in revealing himself and offering the means of salvation to his children on this western continent, as well as to those on the eastern continent, is the most important achievement of modern times, and distinguishes Joseph Smith as the most extraordinary character of the nineteenth century.

But this is only a part of his mission. In the 24th chapter

of Matthew, as one of the signs preceding his second coming, Jesus says: "And this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come."

To fulfil this prediction, some men must be called with authority to preach this gospel; for how shall they hear without a preacher, and how shall they preach except they be sent?" Joseph Smith testifies that while translating the Book of Mormon, John the Baptist, the forerunner of Christ at his first coming, appeared to him and Oliver Cowdery and ordained them to the Aaronic priesthood, giving them authority to preach the gospel and to baptize believers for the remission of sins; and that soon after this, Peter, James, and John, who were apostles of Christ, appeared and ordained them to the Melchizedek priesthood, giving them authority to confer the Holy Ghost on baptized believers by the laying on of hands, and to administer in all the spiritual blessings of the gospel. Accordingly they commenced preaching the gospel, baptizing believers, organized the Church, confirmed members, ordained some to the priesthood, and sent missionaries to the states, and also to Canada.

In the 11th chapter of Isaiah, we read that the Lord will "set his hand the second time to recover the remnants of his people, assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

When the Lord gathered Israel from Egypt, he called Moses by revelation and guided him by revelation to accomplish that mission. The gathering of Israel from Egypt in the days of Moses was a small matter compared to the gathering of the millions of Israel from all the nations, in the last days. Surely it is necessary that a prophet like unto Moses be called to this work. Joseph Smith testifies that on the 3rd of April, 1836, in the temple at Kirtland, Ohio, the Prophet Moses appeared to him and Oliver Cowdery and delivered to them the keys of the gathering of Israel from the four parts of the earth, and the restoration of the ten tribes from the land of the north.

In pursuance of this authority, the next year a mission was opened in England—the first foreign mission, and an organized system of immigration commenced, and from that time to the

present, as missions have been opened and converts made, the Saints have been gathering.

In connection with this gathering, we read in the 4th chapter of Micah, that in the last days a house shall be built in the tops of the mountains. "And many nations shall come and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Before this can take place it will be necessary that at least three things be revealed—first, that the time has come; second, the mountains to which they shall come, and third, the kind and purpose of the house to be built. That this was revealed to Joseph Smith is evident from the fact that some years before his death he pointed to the Rocky Mountains as the place to which the Saints should gather, and began to plan for the emigration. Though mob violence may have hastened the exodus to some extent, it was not the primary cause.

In the 4th chapter of Malachi we read: "Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

If the coming of Elijah is to save the earth from being smitten with a curse, its importance cannot be over-estimated; and yet of all the millions who have read this promise, there were none to realize its importance till Joseph Smith. He claims that at the same time and at the same place, after the visit of Moses, that the prophet Elijah appeared and conferred on them the keys of the priesthood of turning the heart of the fathers to the children and the heart of the children to their fathers. This includes the doctrine of salvation for the dead; and one of the purposes of the house of the Lord, is for a place wherein the ordinances for the dead may be performed; thus by the authority given by Moses, the Saints gather by themselves to the mountains; and by the authority given by Elijah, hundreds are going into the house of the Lord and doing a vicarious work for their dead. In connection with these ordinances performed in the temple, is another very important principle—the eternity of the marriage covenant, commonly referred to as "celestial marriage,"—the sealing of men and women,



both the living and the dead, as husbands and wives for eternity. We read in the 11th chapter of Corinthians: "Neither is the man without the woman, neither the woman without the man in the Lord." This doctrine is peculiar to the Saints; even the great Catholic church does not seem to believe in it, for the mother church in substance says to the Catholic youth, "My son, it is not good to marry; if you would attain to the highest degree of perfection, if you would wish to be as near like your Father in heaven as it is possible to become, you must never be a father." And to the Catholic maiden the mother says: "My daughter, you had better be without the man in the Lord; he will only degrade you. If you would attain the highest degree of virtue, purity, and holiness, and be like your mother in heaven, the mother of our Lord, you must never be a mother." God is no respecter of persons; if this is good for one it is for all, and if universally extended would depopulate the earth. Contrast this awful dogma—this mystery of iniquity—with the doctrine of celestial marriage, revealed through Joseph Smith, and judge which is the more natural and God-like.

Why should Joseph Smith concern himself with the stick of Ephraim? How should he know that to preach the gospel it was necessary he should receive the priesthood from those who held it in a former dispensation? and that it was necessary for Moses and Elijah to confer on him the authority they held? Why should he think of salvation for the dead? and of the eternity of the marriage covenant? being poor, and illiterate, and having to work every day for a living. It is not likely he was very familiar with the scriptures, and probably never read many of these prophecies, and knew little or nothing of them till called by revelation to fulfil them.

Considering all these things, in connection with the perfection of the organization of the Church, with its quorums of priesthood in perfect order, and with all the auxiliary associations working in harmony for the preaching of the gospel, the gathering of Israel, and perfection of the Saints, looking at these things without prejudice or sectarian bias, the conviction is forced on the mind that Joseph Smith was a prophet called of God; that the mission he claimed is necessary; and that his life and labor, and that of his successors, all tend to the accomplishment of said mission, the literal fulfilment of the predictions of the prophets, that the earth,

instead of being smitten with a curse at the coming of the Lord, may be sanctified, and the Saints prepared to reign with Christ a thousand years in universal peace.

Mancos, Colo.

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## SUFFER AND BE STRONG.

BY CHRISTINE D. YOUNG.

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[The author of this touching and beautiful poem was Director of the Domestic Art Department of the Brigham Young University for several years, but has been compelled, this year, to give up the work on account of ill health. She is a sister of the wife of the late Dr. Karl G. Maeser. The poem was first printed in the student paper, *The White and Blue*, April, 1904. "The circumstances," says Dr. George H. Brimhall, in reply to a recent note of inquiry from the editors of the ERA, "connected with the writing of the poem are as follows: One of our students, Brother Corey Hanks, was at work in a mine, and by a premature explosion lost the sight of both his eyes. He visited the school in this unfortunate condition and spoke one morning in devotional exercises. His remarks were so full of hope and fortitude and courage that he seemed a giant of strength even in this deplorable condition. The visit and remarks of the young man deeply affected us all, and Sister Young gave vent to her feelings in the poem, 'Suffer and be Strong.' Sister Young has been an invalid for years."—EDITORS.]

The hall was filled with its careless, chattering throng,  
Pealed forth the organ's prelude to the song,  
Full rose the hymn, and then—the prayer:  
And then—we saw thee stand  
Before us. A kind hand  
Had led thee, maimed and blind and broken, there.

And then thou spakest,—thy sightless face upturned  
In the old hall, where but so late had burned  
Thy heart like ours, with promise.  
Still as death the place:  
Great God! to us that day,  
What couldst thou say,  
But cry thy anguish!

And yet, with tranquil breath,  
 Thou spak'st of gratitude for things we'd done:  
 Of love to thee of God, of truth that shone—  
 A living light. As for thy doom—  
 Why, if it were his will  
 Thou'dst bear it and be still.  
 And stifled sobbing broke the stillness of the room.

\* \* \*

When fierce rebellion surges through my heart,  
 And bitter my complainings at the smart  
 Of wounds that I must bear:  
 When all my restless life  
 Seems but a fruitless strife,  
 And God seems heedless of my pleading prayer,—  
 Let me recall that sightless face again:  
 So pale and patient 'neath its crown of pain,  
 And hear again thy lips in perfect trust,  
 Unfaltering proclaim thy heavenly Maker's name;  
 Aye, see thee kiss the cross that bore thee to the dust.

That humbled and ashamed I take again  
 My burden, and submissive struggle on,  
 Uplifted by thy strength divine.  
 My lot is noonday, bright, sublime,  
 Compared with thy deep night;  
 I stand rebuked before such faith as thine.

And thou, boy, may the pitying Christ, who died  
 Upon the cross, walk ever at thy side,  
 Make thee his own, and guide thy faltering feet!  
 And all the tempest's strife  
 That rends our troubled life  
 Stand awed to silence by thy price complete.

Provo, Utah.



## A THIRD EPISTLE OF ST. PAUL TO THE CORINTHIANS.

(AS FOUND IN THE ARMENIAN BIBLE.)

BY FREDERIC CLIFT, A.B., M.D.

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Having in previous articles\* endeavored to arrive at the meaning and value of so-called Apocryphal and Lost Scriptures, it may now be profitable to consider one of the apocryphal writings, as found in the Bible recognized and used by the Armenian Catholic church. Readers of the English version will recall that St. Paul† writes of a third, perhaps of a fourth, epistle to Corinthians, but not being inserted therein, or included in the accepted English Apocrypha, they are classed as "Lost Scripture." Such an epistle to the Corinthians, is, however, found in the Armenian Apocrypha.



DR. FREDERIC CLIFT.

The history of the early churches of Asia and Europe, and their different copies of the scriptures, is an interesting one. After the death of our Savior but little is known of the subsequent work of the Apostles. They, however, seem to have been called in from their several fields of labor to attend the first General Coun-

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\* IMPROVEMENT ERA, Vol. X, p. 849, and Vol. XI, p. 1.

† I Cor. 5: 9, and II Cor. 2: 3; 7: 8.

cil of the Church at Jerusalem, in A. D. 51, when, as we learn, James, the Lord's brother, acted as presiding elder or president.\* At the close of this council, it would appear that the apostles separated, each taking charge of the mission work in some assigned portion of the then known world. Each knew his field; there was then no pope to control; each established the Church in the country to which he had been sent by the presidency. Gradually the different branches of the Church received local or territorial names, such as Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea.† But all accepted and taught the same gospel, and composed part of the same universal Church.

In view of the fact that our elders have recently translated the Book of Mormon into the Armenian language, and are opening up this historic country, the following may prove of interest to many of our people. The ten tribes, when they were allowed to take their departure from Media-Assyria, took a northward course, as described by the prophet Esdras, and traveled through part of what is now known as Asia Minor, to a region called Arsareth: "A further country where never man dwelt \* \* \* a great journey, even of a year and a half."‡ Many stragglers, discouraged by the hardships encountered in their passage through the mountainous country forming the narrows or canyons of the Euphrates, were doubtless left by the way, and later scattered through Asia Minor, and they are possibly those referred to in the history of the Maccabees, and by St. John as "the dispersion among the Greeks."§ Whatever the cause, the "scattered" and "those who serve among the heathen"|| were ripe for the harvest; and St. Paul's missionary journeys, although not in Armenia proper, were largely among the "dispersion" of Asia Minor—his own people—for, as he himself tells us, he was born in Tarsus of Cilicia.¶ The early history of the Armenian, like that of the ancient British, church is mainly

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\* Acts 15: 6-29.

† Revelation, chapters 2 and 3.

‡ II Esdras 13: 39-47, and IMP. ERA, Vol. 10, p. 859.

§ II Macc. 1: 27.

John 7: 35.

¶ Acts, chapter 13 *et seq.*

legendary. It is supposed to have been founded as early as A.D. 36, the Armenians being credited as the first of the heathen nations to accept Christianity. Abgar, their king, is said to have suffered with leprosy, and having heard of the miracles performed by Christ, is reputed to have sent a letter to our Lord by special messengers, possibly Greek Jews of the dispersion, and to have received a reply. The suggestion has been made that these messengers were the Greeks whose visit to Christ on Palm Sunday, is recorded by St. John.\* The following are found among the treasures of the Armenian church, and though considered spurious by the majority of the most eminent Greek, Latin and English authorities, their primitive source, however, should not be overlooked, especially by Latter-day Saints, to whom a standard for guidance in such matters has been given.

The King's letter:

I have heard of Thee, and of the cures wrought by Thee, without herbs or medicine; ; for it is reported that Thou restoreth the blind, and maketh the lame to walk, cleanseth the lepers, casteth out devils and unclean spirits, and healeth those that are tormented of diseases of long continuance, and that Thou also raiseth the dead. Hearing all this of Thee, I was fully persuaded that Thou art the very God come down from heaven to do such miracles, or that Thou art the Son of God, and so performeth them; wherefore I write to Thee to entreat Thee to take the trouble to come and cure my disease. Besides, I hear the Jews murmur against Thee, and want to torture Thee. I have a small and beautiful city, sufficient for us both.

\* \* \* \* \*

Our Lord's reply, written according to tradition, by St. Thomas, reads:

Blessed is he who believes in Me without seeing Me, for it is written of Me, that they that see Me shall not believe, and they that have not seen Me shall believe and be saved. As concerning the request that I should come to thee, it becomes Me to fulfill all things for which I was sent, and, when I have fulfilled these, then I shall ascend to Him that sent Me; but after My ascension I will send one of My disciples, who shall cure thee of thy disease, and give life to thee and those who are with thee.

In pursuance of this promise, it is believed by the Armenians that the Apostle Thaddeus visited Edessa, now known as Urfa, and

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\* John 12: 20.

tradition asserts that he took with him the spear with which Christ's side was pierced when on the cross. A spear is preserved to this day in the cathedral church of Edjmiatzin, along with other precious relics and is brought out on all solemn occasions. Abgar, being cured of his leprosy, as promised in the letter, was baptized with all his household, and was thus the first monarch to embrace Christianity. He has ever since been regarded by his church as one of their saints. Armenian history bears testimony to his faith and zeal, as also to the fact that he wrote letters to the Emperor Tiberius, as well as to Artaxes, king of Persia, urging them to accept Christianity. After Abgar's death, persecution became the order of the day, Thaddeus being put to death a few years later by Sanatrook, a nephew of Abgar.

About A. D. 49, St. Bartholomew took up the work, but is alleged to have been, shortly after, flayed alive by this same Sanatrook, and crucified and buried in the city of Arevpanus, now known as Aghbah. It is said that Jude, the apostle, also visited Armenia, and was put to death and buried in the city of Urmi. Whatever the value of these primitive traditions, Armenia can hardly be said to have had a national church during this first period, although there are evident traces of Christian worship in the country at a very early time. And, as the blood of the martyrs shed in Missouri and Illinois was the seed of the Church in these "latter days," so it was in former days in Armenia—until finally Gregory, the Illuminator, was, in A. D. 302, consecrated Supreme Patriarch. Later he baptized King Tirdat in the Euphrates, and built the great church of Edjmiatzin, round which the city grew. It was subsequently recognized as an apostolic see, and has ever since been occupied by the *Catholicos* of Holy Edjmiatzin. The *Encyclopædia Britannica* says: "With the introduction of Christianity, a great development of literary activity took place, which chiefly expended itself, however, in translations from the Syriac and Greek. Armenian students were found in Athens, Byzantium, Alexandria and Rome. \* \* \* \* To this tendency we owe the *preservation in Armenia of many works that have perished in their original language.*"\* In spite of many national

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\* *Encyclopædia Britannica*, Vol I, Art. *Armenian Literature*.



calamities and internal dissensions, the Armenian church is entirely distinct from the Greek, Russian, Roman, or Syrian churches. It has largely preserved its primitive character, doctrine and discipline. Prayers are said for the dead, and entreaty is made for the pardon of their sins, but this primitive and apostolic church does not believe in purgatory nor admit of indulgences. The Armenians have, from the first founding of their church by the apostles of old—as the Latter-day Saints have by special revelation in these last days\*—performed their baptisms by *immersion*. So, too, confirmation, or the laying on of hands for the gift of the Holy Ghost, is administered to children *immediately* after baptism, following which the sacrament is partaken of.

The original Armenian Bible, as used in their national church, is a translation of the early Greek, Syrian and kindred versions. It agrees in general features with the Bibles of the Greek, Roman and English churches, except that it has preserved several portions of scriptures, otherwise lost, amongst which is found a *Third Epistle of Paul to the Corinthians*. The Armenians recognize not only the epistle itself, but also the one to which it is an answer. Both are set forth in their bible, but being considered apocryphal, are placed at the end of the book. It must be remembered that there are two bibles in use in Armenia:

(1) The original Bible as used in their national church;

(2) An Armenian translation of the King James English version.

This Armenian-English version is published by the English and American Bible Societies, and is used by the Protestant sects in Armenia. Our elders, if they wish to consult or inquire further as to these apocryphal writings, must obtain a copy of the national bible.

The history of the finding and translation of these epistles is told by Lord Byron in some letters under date January, 1817, in one of which, speaking of the monks of the society of the convent of St. Lazarus, an Armenian monastery on the island of St. Lazzaro, in the gulf of Venice, he says:

These men are the priesthood of an oppressed and a noble nation which has par-

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\* Doc. and Cov., Sec. 20: 72 *et seq.*

taken of the proscription and bondage of the Jews and of the Greeks, without the sullenness of the former or servility of the latter. This people has attained riches without usury, and all the honors that can be awarded to slavery without intrigue. \* \* \* \* It would be difficult, perhaps, to find the annals of a nation less stained with crime than those of the Armenians, whose virtues have been those of peace, and their vices those of compulsion. But whatever may have been their destiny—and it has been bitter—whatever it may be in future, their country must ever be one of the most interesting on the globe, and perhaps their language only requires to be more studied to become more attractive.

In another letter he writes:

It is a rich language, however. \* \* \* \* There are some very curious manuscripts in the monastery, as well as books; translations also from Greek originals, now lost, and from Persian and Syriac, etc., besides works of their own people.\*

Lord Byron made numerous translations from the Armenian into English, and included among them are to be found the two following epistles. The fact that they have been published, and are being sold by the authorities of the Armenian church, is evidence of their correctness in translation and value, in the eyes of those in whose possession they are found. In reading them, however, the criticisms of Dr. Paley, one of the most learned theologians of the English church, should be kept in view. He says:

It is a versute (crafty) and specious forgery, introduced with a list of names of persons who wrote to St. Paul from Corinth, and is preceded by an account sufficiently particular of the manner in which the epistle was sent from Corinth to St. Paul, and the answer returned. But they are names which no one ever heard of, and the account it is impossible to combine with anything found in the Acts or the other Epistles.†

With regard to the implication that it was written in reply to a letter from Corinth, it will be remembered that the First Epistle was likewise written in reply to one received from the Corinthians—"Now concerning the things whereof ye wrote unto me."‡

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\* Lord Byron's *Armenian Exercises and Poetry*, published and sold by the monks of the convent of St. Lazzaro. Venice, Italy. These exercises would be of service to our elders in their study of the language.

† Paley's *Horæ Paulinæ*, chap. 1.

‡ II Cor. 7: 1.

The following is a transcript as published by the monks of St. Lazzaro:

THE EPISTLE OF THE CORINTHIANS TO ST. PAUL THE APOSTLE.

(Found in the Armenian Bible, as an Apocryphal writing.)

TRANSLATED BY LORD BYRON.

1. Stephen, and the elders with him, Dabnus, Eubulus, Theophilus and Xinon, to Paul our Father and evangelist, and faithful master in Jesus Christ, health.

2. Two men have come to Corinth, Simon by name and Clebus, who vehemently disturb the faith of some with deceitful and corrupt words.

3. Of which words thou shouldst inform thyself:

4. For neither have we heard such words from thee, nor from the other apostles:

5. But we know only that what we have heard from thee and from them we have kept firmly.

6. But in this chiefly has our Lord had compassion, that, whilst thou art yet with us in the flesh, we are again about to hear from thee.

7. Therefore do thou write to us or come thyself amongst us quickly.

8. We believe in the Lord, that, as it was revealed to Theonas, he hath delivered thee from the hands of the unrighteous.

9. But these are the sinful words of these impure men, for thus do they say and teach.

10. That it behooves not to admit the prophets:

11. Neither do they affirm the omnipotence of God:

12. Neither do they affirm the resurrection of the flesh.

13. Neither do they affirm that man was altogether created by God:

14. Neither do they affirm that Jesus Christ was born in the flesh from the Virgin Mary:

15. Neither do they affirm that the world was the work of God, but of some one of the angels.

16. Therefore, do thou make haste to come amongst us:

17. That this city of the Corinthians may remain without scandal.

18. And that the folly of these men may be made manifest by an open refutation; fare thee well.

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The deacons, Thereptus and Tichus, received and conveyed the epistle to the city of the Philippians. When Paul received the epistle, although he was then in chains on account of Statonice, the wife of Apopholanus, yet as it were, forgetting his bonds, he mourned over these words, and said weeping:—it were better for me to be dead and with the Lord. For while I am in this body, and hear the wretched words of such false doctrine, behold grief arises upon grief, and this trouble adds a weight to my chains, when I behold this calamity and progress of the machinations of Satan, who searcheth to do wrong. And thus with deep affliction Paul composed his reply to the epistle.

#### EPISTLE OF PAUL TO THE CORINTHIANS.

(Found in the Armenian Bible as an Apocryphal writing.)

TRANSLATED BY LORD BYRON.

1. Paul, in bonds for Jesus Christ, disturbed by so many errors, to his Corinthian brethren, health.

2. I nothing marvel that the preachers of evil have made this progress.

3. For because the Lord Jesus is about to fulfil his coming, verily on this account do certain men pervert and despise his words.

4. But I verily, from the beginning, have taught you that only which I myself received from the former apostles, who always remained with the Lord Jesus Christ.

5. And I now say unto you, that the Lord Jesus Christ was born of the Virgin Mary, who was of the seed of David.

6. According to the annunciation of the Holy Ghost, sent to her by our Father from heaven:

7. That Jesus might be introduced in the world, and deliver our flesh by his flesh, and that he might raise us from the dead.

8. As in this also he himself became the example.



9. That it might be made manifest that man was created by the Father.

10. He has not remained in perdition unsought.

11. But he is sought for, that he might be revived by adoption.

12. For God, who is the Lord of all, the Father of our Lord Jesus Christ, who made heaven and earth, sent first the prophets to the Jews.

13. That he would absolve them from their sins, and bring them to his justice.

14. Because he wished to save first the house of Israel, he bestowed and poured forth his spirit upon the prophets:

15. That they should for a long time preach the worship of God and the nativity of Christ.

16. But he who was the prince of evil, when he wished to make himself God, laid his hand upon them.

17. And bound all men in sin.

18. Because the judgment of the world was approaching.

19. But almighty God, when he willed to justify, was unwilling to abandon his creature;

20. But when he saw his affliction, he had compassion upon him;

21. And at the end of the time he sent the Holy Ghost into the Virgin, foretold by the prophets,

22. Who, believing readily, was made worthy to conceive, and bring forth our Lord Jesus Christ.

23. That from this perishable body, in which the evil spirit was glorified, he should be reproved, and manifested, that he was not God.

24. For Jesus Christ in his flesh had recalled and saved this perishable flesh, and drawn it into the eternal life by faith.

25. Because in his body he should prepare a pure temple of justice for all ages;

26. In whom we also, when we believe, are saved.

27. Therefore, know ye that these men are not the children of justice, but the children of wrath.

28. Who turn away from themselves the compassion of God,

29. Who say that neither the heavens nor the earth were altogether works made by the hand of the Father of all things.

30. But these cursed men have the doctrine of the serpent.

31. But do ye, by the power of God, withdraw yourselves far from these, and expel from amongst you the doctrine of the wicked.

32. Because you are not children of disobedience but the sons of the beloved Church.

33. And on this account, the time of the resurrection is preached to all men.

34. Therefore, they who affirm that there is no resurrection of the flesh, they indeed shall not be raised up to eternal life,

35. But to judgment and condemnation shall the unbeliever arise in the flesh;

36. For to that body which denies the resurrection of the body, shall be denied the resurrection, because such are found to refuse the resurrection.

37. But you also, Corinthians! have known from the seeds of wheat and from other seeds:

38. That one grain falls dry into the earth, and within it first dies;

39. And afterwards rises again by the will of the Lord indued with the same body.

40. Neither indeed does it arise the same simple body, but manifold and filled with blessing.

41. But we must produce the example not only from seed, but from the honorable bodies of men.

42. Ye also have known Jonas the son of Amittai;

43. Because he delayed to preach to the Ninevites he was swallowed up in the belly of a fish for three days and three nights.

44. And after three days, God heard his supplication and brought him out from the deep abyss.

45. Neither was any part of his body corrupted; neither was his eyebrow bent down;

46. And how much more for you, oh men of little faith! If you believe in our Lord Jesus Christ, he will raise you up, even as he himself hath risen.

47. If the bones of Elisha the prophet, falling upon the dead, revived the dead,

48. By how much more shall ye, who are supported by the flesh and the blood and the Spirit of Christ, arise again on that day, with a perfect body?

49. Elias the prophet embracing the widow's son, raised him from the dead,

50. By how much more shall Jesus Christ revive you on that day with a perfect body, even as he himself hath risen?

51. But if ye receive other things vainly,

52. Henceforth no one shall cause me to travail; for I bear on my body these bonds

53. To obtain Christ, and I suffer with patience these afflictions to become worthy of the resurrection of the dead,

54. And do each of you having received the law from the hands of the blessed prophets and the holy gospel, firmly maintain it;

55. To the end that you may be rewarded in the resurrection of the dead and the possession of life eternal.

56. But if any of ye not believing shall trespass, he shall be judged with the misdoers and punished with those who have false belief.

57. Because such are the generations of vipers, and the children of dragons and basilisks.

58. Drive far from amongst ye, and fly from such with the aid of our Lord Jesus Christ.

59. And the peace and grace of the beloved Son be with you. Amen.

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Whatever may be our own individual opinion as to the value of these epistles, as Latter-day Saints, we are ready and willing to search for and test the truth by the standard revealed to us by our Father. "Behold, I would exhort you that when ye shall read these things \* \* \* ye would ask God the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, *with real intent*, having faith in Christ, he will manifest the truth of it unto you, by the power of

the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." \* It is not necessary that we should accept the very words of this translation, for it is the work of a fallible man. We, however, look for the germs of truth that are to be found in all scripture, from whatever source it may come. "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God." † "Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit, shall obtain benefit therefrom." ‡

Provo, Utah.

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\* Book of Mormon, Moroni 10: 3-5.

† Articles of Faith, 9.

‡ Doc. and Cov., 91: 4-5.



AN ASPEN FOREST IN THE UIN<sup>TE</sup>TAH MOUNTAINS.

Here on the mountain tops, silent and untrimmed,  
 Quaking asps encircle us in leafy pride.  
 Lone or in groups, their tall trunks and trembling crowns,  
 Fresh, and with wild spell of age, rise far and wide.



## THOUGHTS OF A FARMER.

BY DR. JOSEPH M. TANNER.

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### II.—BARBED WIRE FENCES.

Around my farm is a barbed-wire fence. Not long ago one of my horses which had been out all night came to the corral in the morning badly cut up. It presented a sickening appearance. My boy exclaimed with a most discouraged look: "Barbed-wire fences are a curse, and people ought not to be allowed to build them." We applied coal tar, and such other remedies as were at hand, and turned the horse loose till nature made him fit again for service. It was one of our best horses, young and full of promise, a horse beautiful in appearance. Hereafter ugly scars will mar the admiration with which we had been wont to look upon a beautiful form. In time horses acquire a knowledge of the dangers of a barbed-wire fence, but it is often after a ruinous experience.

Not long after this, a cow broke through our barbed-wire gate, got into the granary, tore open several sacks, and played havoc with the oats. A barbed-wire did not injure her appearance, and yet its scratches, when the wire is thick enough and strong enough, become formidable to her. The ordinary wire may stop a horse, but a cow or a steer pays no attention to it.

Is a barbed-wire fence really a useful and good device for the farmer? Ask the man whose exclusive business it is to raise cattle, and he will tell you it is indispensable. The horseman would prefer not to have it around. To him it is a source of constant danger. The reply to such a question may at the same time be both Yes, and No. The barbed-wire is a good illustration of the limitation which we must sometimes put upon the words good,

and bad. Some things are good for one purpose and bad for another. Words that do good at one time often engender evil at another. Words that encourage today may discourage tomorrow. Sometimes, when we discover good in a thing, we are compelled to ask ourselves the further question, "What is it good for?"

It would be a very poor philosophy if we said good for one thing, therefore good for all things; or good and proper for one man, and therefore good and proper for all men. Good and bad are not words of fixed quality, for things are relatively good, and at the same time relatively bad, just as we speak of a wire fence when it relates to cattle, and when it relates to horses.

Then there are those who pursue what is called mixed farming. The barbed-wire fence may be both harmful and helpful to them, because they raise both cattle and horses. So things come into our lives that may be helpful today and harmful tomorrow, and even though we know some of their injurious effects we need their helpful assistance. And that brings us to the question of whether the preponderance of a thing is good or bad. If the good predominates, the bad is tolerated and avoided as much as possible. All men find more or less of a mixture of good and bad in their lives, and so it often happens that one may think poorly of a man who is well thought of by others.

Why do men thus differ in their judgments about men and things? Some men can see but one thing at a time. If it happens to be bad or undesirable, they are ready immediately to pass judgment. Other men have the broader capacity to see many things at one and the same time. There is an old adage that, "When two men act alike they do not do the same thing."

When one is asked whether a barbed-wire fence is a good thing or a bad thing, when one is an experienced farmer, one must answer, "That depends." Jesus may have known nothing about barbed-wire fences in his day, but he knew the dangers of one-sided judgments, and admonished his hearers, "judge not." What a difficult thing it is to get a well balanced judgment! And as we move about in the enclosures of humanity, what an advantage it is to have about us men and women with well balanced judgments. How much safer our characters and reputations are in their keeping.

There is another thing I have learned about a barbed-wire fence: that a single wire stretched to the post is often more dangerous than when the fence consists of four or five wires. Horses will venture to break into an enclosure that has but one wire around it, when they would stop in the presence of four or five. How often it happens in life that a single isolated temptation, which gives us an idea that we may escape it unharmed, does us more harm than a score of temptations whose number baffles and turns us back.

Then again, I have noticed that a barbed-wire fence is more dangerous when most or all of its wires lie scattered on the ground, than when they are all in place and well stretched. I have noticed, too, that loose wires are more dangerous than tight ones. In this world, dangers that lie partly or wholly concealed are doubly harmful, because they are encountered in a spirit of negligence. The loose wire is more dangerous, because it seems to say, "I don't care whether I stop you or not." The danger that presents a sharp appearance, and a firm front, may overawe us, and frighten us into retreat. Men don't like to encounter things in which there is only a fighting chance. They hesitate in the presence of a firm resistance. The trouble with loose and easy going evils, in this life, is like the difficulty in passing loose wires, they follow us. Boys of easy going indifference toward the dangers of life, generally bear the scars of the scratches and cuts they hardly expected to get.

Every day that I work on my farm and see that barbed-wire fence, I am glad it is there, but I know it is dangerous. I must guard against its loose wires and those that are down. It is only a barbed-wire fence, as dumb as a rock, but it speaks to the man who speaks of it.

Alberta, Canada.

## CHEERFULNESS.

BY FRANCIS M. SHAFER.

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One of the great blessings that every person in this life should seek for, is a cheerful disposition. It is a pleasure to meet a person who seems ever surrounded with a sunny, and pleasant atmosphere, one who has a kind word for everyone he meets. It is quite impossible to associate with such an individual without partaking, to some extent, of the same good influence. And we truly feel, when separated from his company, that we are better for having met him.

Now, dear friends, did you ever stop to think that each of you is one of the vast number of humanity, and it is your duty to make the lives of others happy by your cheerfulness? Selfish, indeed, is the person who enjoys the cheerful, pleasant disposition of others, but refuses to make himself agreeable to his fellow associates. It is like the individual who gladly receives gifts from others, but never bestows them himself; such a person is looked upon as being miserly and mean. In like manner, he who never speaks a kind word, or who fails to encourage his fellow men along the rugged pathway of life, is guilty of stinginess, to a greater extent even than he who withholds substantial means. He who has become so sour in his disposition, that he cannot speak a kind word, or bestow a pleasant look, is not only injuring others, but himself as well.

It pays to be cheerful, even though it may cost us a special effort. By constantly striving to overcome a sour and unpleasant disposition, if we should be so unfortunate as to possess one, we add strength to our general character, and cause our society to be desired by those whom we meet. At the same time, while we are cheerful and genial in our disposition, we should not be extremists, for a trait or principle of character which is overdrawn, is generally very much assumed; and of all dispicable things, a hypocrite is the worst. Be cheerful, at the same time, be yourself, be natural.

Moab, Utah.



## ROMANCE OF A MISSIONARY.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE  
BUILDER," ETC.

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### II.

#### WHAT MIGHT HAVE BEEN.

Willard Dean was twenty-five years old the day he landed in Liverpool and wrote his name in the missionary record book, in the Church office. This had been his first long journey, and he felt that he had come a long way from home. The welcome and the instructions which he received from the president of the mission helped him somewhat to forget his homesickness; and when he was assigned his field of labor, he entered upon his duties with the vim and enthusiasm characteristic of the young Latter-day Saint missionary. His companion was Elder Walter Donaldson, a young man about his own age, who had been in the field six months.

Willard was simply an average "Mormon" boy. He had been born and reared in one of the larger country towns of Utah; had worked on his father's farm in summer, and had attended school in the winter. His schooling had extended into the third year of the high school, and then it had ceased, because of pressing home duties. A few years of such life, and then the missionary call had come. He responded willingly—and here he was, young, inexperienced, but eager to learn and willing to do his duty.

The first few weeks had been very trying to him. Naturally reticent, he dreaded to approach people who did not fail to tell him by either word or action that neither he nor his doctrine was wanted. His first few days of tracting were days of keen mental suffering; and oftentimes it took his utmost will power to still his fast beating heart and bring his reluctant steps to the door. His

companion, remembering his own experiences, was patient with him and helped him with kind advice and reassuring words.

But after that eventful street-meeting, Willard Dean underwent a wonderfully rapid transformation. He was surely "wet over" and stayed "wet." The missionary spirit burned within him, and drove out all fear. If the door was slammed in his face, he simply hummed softly a song,—usually, "School thy feelings, O, my brother,"—and then went to the next door. Street-meetings grew on him, as they usually do on the energetic elder. After a time, he declared that he would rather hold a good street meeting than to eat one of Sister McDonald's splendid meals. There was something exhilarating to the soul to have a large company of people stand and listen to the message which he was sent to deliver. There had been no trouble with mobs, and his meetings were not usually disturbed.

One day, about two weeks after the meeting at which Willard had given his first talk, he remarked to his companion that recently the face of the little old woman in black had repeatedly come to him. "I wish I had taken her name and address," he said.

"Why, I have it," exclaimed his companion, "I had forgotten all about it: she gave it to me while you were speaking. She was very much interested in what you were saying; and, now I am reminded of it, she asked us to call on her."

"I feel that we ought to call just as soon as possible," said Willard.

That same afternoon they set out on their errand. It was a beautiful, warm day;—such a day that brings out into the open, in all its wretchedness and misery, the life in the slums,—for the woman's address led them through the city's most squalid quarter to its farther side. As they passed through the narrow, dirty, foul-smelling streets, they found that the dwellers in the wretched buildings on each side of the street had deserted their dark "holes" for the warm stones and pleasant sunshine of the street. The pavement swarmed with children,—dirty, ragged, puny children. They sprawled over the sidewalks onto the street on each side, until there was hardly room for the two men to pass over the middle of the street. Women lounged in the doorways, and on the steps. Willard looked at them in a sort of dazed horror. This

was his first experience in the slums. He was told that these women were the mothers of the children, and this fact explained much to him. The women gossiped with each other. Some were scolding their children, some were quarreling with their neighbors, some were talking and laughing in loud, harsh voices. Some were bringing ale from the corner dram shop, while others were drinking from their big earthen mugs and giving sips to the babes.

The two men breathed easier when the better streets were reached. They, however, passed by the number which they were seeking, and so had to retrace their steps. They found it in a very small side-street. It was more quiet there, as the street was too narrow to admit of any warming sunlight.

The woman herself opened the door at their knock. She stood in the doorway a moment looking at the men. She was dressed in the same black gown, but her pale face was clean, and her gray hair was combed in an orderly way. She looked quite different from the great majority of her neighbors.

"Come in," she said. "I am glad you have come. I have been waiting for you for many days. Come in."

The room was small. Very dirty paper covered the walls, except where it had fallen off, when a dirtier wall beneath was displayed. The little window had been recently washed, and a bit of clean, white curtain hung before it. There was a table, three chairs, and in two of the corners were piled up clothing, which at night was spread out for beds. The floor was bare but clean. In a small sideroom were a few kitchen utensils hanging on the wall, by the fireplace. The two missionaries were invited to occupy chairs, while the woman seated herself on the only remaining one.

"We have a very poor place to invite gentlemen to," she said; "but I wanted to have a talk with you."

"We are pleased to visit you," replied Elder Donaldson, "no matter how poor you are."

"Thank you, sir—we were not always poor—we did not always live in this street."

Both her speech and manner were evidences of the truth of this statement.

"This young gentleman," she continued, turning to Willard, "put me very much in mind of a cousin of mine who went many

years ago to Utah. We were told that Utah was a place out in America where people could not get back from, and as we never heard of my cousin Mary, we concluded that it was all true; but when I heard this young man tell of his mother, I was sure that she must be my cousin."

Willard looked in astonishment at the woman, and then he saw again the resemblance which he had noted at their first meeting.

"What is your name?" he asked.

"My name is Nancy Loring, and my father was Edward Marchant. My father had a brother John. His daughter Mary must be your mother."

"My mother was Mary Marchant, sure enough," replied the young man. And now he remembered more of his mother's story of her early days in England.

"Yes; I thought so," continued the woman, "and that's why I have been waiting so eagerly to see you."

And then there was a lot of explaining, and much history to tell on both sides. Willard told her where and how they lived in Utah. He told of his father and his brothers and sisters. Other relatives of the woman there were none, as his mother had been the only one of her family to join the Church.

Then she told him many details of her life's history, and a sad story it was. She and the young elder's mother had been girls together, had gone to the same school, had worked in the same mill. They had been dear friends.

"One evening—I remember it as distinctly as if it were yesterday," said the woman, placing her thin hands on the table in front of her, and looking intently at Willard, "your mother and I were walking the street with a crowd of young people. I think it was on a Saturday night, and as I remember it, as wet as was the night I heard you preach. There was a street meeting going on, and we two girls stopped to listen. An elderly man was telling very much the same as you told us, sir. I was not interested, but your mother was. I could hardly get her away. I could see nothing in what he said, but your mother seems to have been converted there and then."

"Thank God," said Willard Dean to himself.



"Well, that was the beginning. Cousin Mary, your mother, could not rest until she had hunted up that man and had a talk with him. She got some of his books and sat up nights a reading them. She attended some meetings, held by the preacher down on Legum Street. I went with her a number of times. Very few people attended, and these were strangers to us; but the preaching and singing were beautiful—I remember that—especially the singing. Many's the time that I have tried to recall some of those hymns, but I never could succeed."

She raised the corner of her apron to her eye as if to wipe away a tear.

"Good Mother," said Elder Donaldson, "we will sing you a song or two to see if you can remember them."

She consented gladly, and the two missionaries sang, in a modulated tone, a number of "Mormon" hymns. The woman listened with a beaming countenance.

"The very ones! the very ones!" she exclaimed, with a clasp of her hands. "Yes, I have never heard such beautiful singing since. He was an old man, that first preacher, and he hadn't a strong voice either, but somehow his hymn went directly to the heart and stayed there. Well, to be brief, your mother was baptized into the Church. Then, what a time she had! Everybody turned against her. Her mother scolded her, her father threatened her, her brothers and sisters scorned and mistreated her. She came to me one day when she was in sore distress. Poor girl, how she did carry on! She thought I believed some of this new gospel, and so she came to me as an only friend; but she went away un comforted. Although I could see that what she believed in was true, I was afraid to say so. I was afraid to do anything that would class me with the "Mormons." I wasn't so brave as your mother, young man. I was fearful of the talk, of the ill-will of my folks, and especially was I afraid of a young man I was keeping company with. Shortly after this, your mother went away, and that was the last we heard of her."

Willard's heart went out to the woman as he listened to her narrative. "And then what has been your story, auntie,—I may call you auntie, may I not?"

"Bless your soul, yes—but my story is quite different from

that of your mother, quite different. I may tell you a little of it. Have you time to listen to an old woman's not very pleasant talk?"

"We have plenty of time," said Willard, as he moved his chair up closer to the table.

"I did not marry the young man that I was keeping company with when your mother left; but some years after I married George Loring. He died some ten years ago. I have had five children. Two are dead. My oldest son lives just around the corner. He has a large family. My other son lives in London. My youngest girl lives here with me. She works in the mill at the bottom of the next street. My husband was a dyer, and made good wages for many years. Then he took to drink, and became very bad. For years it was a terrible struggle to live. Our home became poorer and poorer, as we had to move into cheaper and cheaper lodgings. \* \* \* He died, and we came here. We have lived in these rooms for two years. I am too old to work, and so our living depends on the earnings of my daughter, Nora. Times are poor now. The mill hands often work but half time, and so her earnings are not large."

"You said you had a son living near by," suggested Willard.

"Yes, but his children would be better off in the work house, because both their father and their mother drink up every penny they can spare; yes, and many a one that they ought not to spare, if they considered that their children needed bread and clothes. Oftimes we have to share our bread with the hungry children."

Just then a young woman opened the door, but hesitated at sight of the two strange men.

"Here is my daughter Nora, now," said Mrs. Loring. "Come in, Nora. This is the man from Utah that I spoke to you about. He and his friend have called to see us. This young man is my cousin, Mary Marchant's son."

The young woman came into the room and took the missionaries' proffered hands.

"I am pleased to meet and know you," said Willard. "I suppose if your mother and mine are cousins, we are cousins also."

The girl did not reply, but looked rather timidly at the two

well-dressed men. She was a tall girl, taller than the average English mill girl. She looked older than twenty, but it would be hard to say how much. Her hair was black, her eyes were dark brown. Although her face was pale and colorless, it was not an ugly one by any means.

The mother and daughter went into a side room where a hurried consultation was held. The daughter went out again, as the mother came into the room.

"You will stay and have a cup of tea with us, will you not? Nora thought it would be presumptuous to ask you, but I said for your mother's sake you would. I am sure I am right, am I not?"

"You are, auntie, though you must not go to any inconvenience for us. And let me explain," he continued. "We missionaries do not drink tea, but if you will give us the hot water and let us put the milk and sugar in without the tea, we shall like it just as well."

The woman was somewhat astonished at this, but she agreed to humor them. A clean white cloth was spread on the table, on which was placed a few dishes. Then Nora came back with a number of paper parcels, and there was a further consultation in the other room where the kettle was already singing. The peculiar drinking habits of these men from "Mormonia" were no doubt explained to the credulous daughter.

When all was ready, the three chairs were drawn up to the table, and a stool was brought from the other room. Nora took the rather unsteady stool, and Willard tried to have her exchange with him; but she would not consent. On the table there were the usual thin, buttered slices of bread. The cold sliced meat and the jam were no doubt extras for that occasion.

As the working day was drawing to a close, men and women were coming home, and there was a clatter of shoes and a babel of voices in the street. The half opened door was a number of times pushed open by neighbors who looked in with astonishment at the company around the table, and then quickly withdrew. Nora got up, closed the door tightly, then went back to her place. She was very silent, and it was some time before the two elders could get her to answer at any length some of their questions.

After the meal was over and the table was cleared, Elder

Donaldson was given an opportunity to talk. In a quiet, careful way he introduced the first principles of the gospel. He opened his Bible on the table, and the others sat around listening intently to what he said. The evening twilight crept into the little room; but the daylight did not altogether fade away, and so there was no need of the lamp. The noises without grew less disturbing. They sat for a long time under the spell of earnest speech uttering eternal truths.

"'Tis the same, the same," exclaimed the mother. "It brings me back to my girlhood days. The truth of what you have been saying has been with me all these years. Nora, my daughter, listen, is it not beautiful?"

But Nora made no comment on what had been said. She became quieter than ever, as if fearful of speaking her thoughts. A little later when the conversation turned on general topics, the question of whether or not she had ever met and become acquainted with a certain man was asked her.

"A man, did you say?" she exclaimed, with startling suddenness. "I know no men. I have no recollection of ever having known any. I know only brutes—yes, once I knew a man, for a little while, but he—." She stopped, choking a little in her speech. "No, I know no men—they are all brutes," she reiterated.

As the two men walked homeward that evening, Willard Dean said to his companion,

"I have always been on the lookout for things to be grateful for. Today I have found the greatest of them all. What if my mother had not possessed the courage to receive the gospel when she did? If she had weakened, had given up, think of the possibilities! She, her husband and her children, might have been what we have seen today. What might have been, but which is not, makes me love my mother all the more, and makes me grateful beyond words to my heavenly Father."

[TO BE CONTINUED.]





UNION STAKE TABERNACLE, LA GRANDE, OREGON.

Built of brick and stone, with windows of colored glass. Size of building, 74x110 feet, 34 feet high to the square. Height of tower, 86 feet. Seating capacity of the gallery, about 600; of the main auditorium, about 800; of the choir dome, about 100. In the basement is a ward room 36x50 feet, with a seating capacity of about 500. There are also four class or quorum rooms, average size 16x28, seated to accommodate about 75 each. Two rooms are seated with small chairs for Sunday school primary and kindergarten classes. A baptismal font, and boilers for heating the structure, are also located in the basement. The building was planned in the summer and autumn of 1903, and on December 29, rock-quarrying began. It was finished June 15, 1907, and dedicated the following day, the dedicatory prayer being offered by President Joseph F. Smith. The cost, in round figures, is \$40,000. A \$5,000 pipe organ is now being built, and will be installed early next spring.

## WANTED, A MAN.

BY MILTON BENNION, M. A., PROFESSOR OF PHILOSOPHY, UNIVERSITY OF UTAH.

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Young men frequently wonder whether they can find a place in society, and whether they can become financially independent. Occasionally, the question takes this form, "How can I get the most for the least effort?" In this latter form of the question there seems a due regard for economy, but the pursuit of a practical answer to this question is a persistent cause of annoyance and loss to employers, and ultimately of failure to the employed. The great need today everywhere is for faithful and efficient workers. Not employes who care only for the wage they are to receive at the end of the day, or of the month, and who would rather turn away from difficulties than overcome them; but rather workers whose attitude is to discover where and how they can serve best, and who take care to do the task in hand faithfully and well.

The important thing for a young man is to make sure that he acquires the moral, intellectual and physical qualities that will enable him to assume this last named attitude, and to fulfil its requirements. The moral qualification requires that a worker shall put his soul into whatever he undertakes. This means that he shall make the work a part of himself, so that he may feel any defect in it, as he would a defect in his own being; and that he may take the same satisfaction in the perfection of his work that he feels in his own personal advancement.

This moral qualification is imperfect without the intellectual, which demands that a man shall put his head as well as his hands into his work. Complaint is often and justly heard against the man who is afraid of soiling his hands, who wants to live by his

head alone. Complaint may be made, with equal justice, against the one who lives by his hands alone; that is, hands disconnected from his brain. With the development of civilization there is an ever increasing demand that a laborer shall put intelligence into his work, and society is all the time providing better means to enable him to do this. Six or eight hours of intelligent, conscientious, vigorous work is worth more than twelve or sixteen hours of mere drudgery—work that is made drudgery by the stupidity of the worker. Proper insight into the purpose and the necessity of any labor, together with an intelligent grasp of the best means of doing it, saves it from becoming drudgery. There is no such thing, except as people make it so.

A moral life is, in normal circumstances, almost a guarantee of the physical qualification. There are, to be sure, cases of natural physical weakness, or of infirmity resulting from unavoidable illness, that disqualifies one for some sorts of employment. Where this weakness cannot be overcome, an occupation suitable to the physical condition should be sought; but in normal circumstances, a clean, upright, virtuous life is the surest guarantee of physical strength and well-being.

The great question in industrial life is not, What business pays? but, What man pays? In the same occupation and under the same circumstances, one man is very successful, while another fails. Almost any legitimate business pays with the right kind of a man to manage it, and fails with the wrong kind of a man.

There is, today, no end to the demand for young men who can be depended upon to do promptly and well whatever they promise to do—young men who are absolutely reliable and thorough in their work. Such men will be sought first, not last. I recently heard an employer say, "I will get Mr. — to do this work only, if I can't get anybody else." Why? Because Mr. — is more eager to draw his pay than he is to do a first class job. He will keep his word only as he has to do it to get his money; he does things in the easiest way, rather than in the best way, and is likely to modify the employer's orders to meet this end. When completed his work is usually unsatisfactory, and often has to be done over again. So careless, lazy, and dishonest a man is sure to lose all sorts of opportunities. He may have plenty of work, so long as

work is plentiful, but when hard times come he is the first to lose his place. It is only one step from the vices already acquired to the crimes that, under these conditions, entice the morally weak. Such a man will very likely become a pessimist. Instead of recognizing that he is his own enemy, he is apt to complain against everybody, and to be ungrateful for such favors as he receives.

In contrast with this, the man who has been described as in demand today will find himself on the pathway of success and steady advancement. If unavoidable misfortune does overtake him, he has the ability to come out of it stronger in character, and still hopeful for the future. His associates are always ready to extend their good will, and he, in turn, appreciates the sympathy and integrity of his fellows.

Salt Lake City, Utah.

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### THE PLACE WHERE MOTHER DWELLS.

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It may be a time-worn cottage,  
    Starding back among the trees;  
And its window sills may rattle,  
    In the searching autumn breeze;

Or it may be more a mansion,  
    Built of marble. firm and grand;  
And its beauties may be many,  
    Stretching out on every hand;

But whate'er be its construction,  
    In our hearts deep feeling swells,  
When we single out the home nest,  
    Saying: "There's the place where Mother dwells."

SARAH. F. MITTON.

Paradise, Utah.



## CHRISTMAS IN BETHLEHEM.

BY C. E. JOHNSON.

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Christmas in Bethlehem! There is, perhaps, not one of the readers of that sentence who has not wished for the great privilege and pleasure of spending Christmas in Bethlehem. To walk the streets and behold the land of the birthplace of our beloved Savior, to see the people in the streets and on the house-tops, to hear the bells of Bethlehem, to visit the noted Church of the Nativity, to see and hear the solemn services officiated in by men of patriarchal and noble bearing, to see the beautiful gold-embroidered and jeweled regalia, the priestly robes and sacred ornaments and relics, to hear the chanting and singing of the deep-voiced, full-bearded priests, see the processions of worshipers carrying myriads of large and small candles,—all this, and more, is fascinating, and may be witnessed and heard on Christmas day and eve in Bethlehem.

It having been my privilege to enjoy this great pleasure, I shall endeavor to give the readers of the ERA a description of it in as comprehensive a manner as I am able. Of the photos I made on the occasion, (or more properly two occasions) I have selected the one showing the Greek Christmas, which is thirteen days later, in counting time, than the Latin (our American Christmas is observed by the Latin calendar). The services of both, in the streets of Bethlehem, are very similar, so that the picture shown gives a very good idea of the occasion, both of the Latin and Greek church service.

Perhaps the reader may get a better idea of the proceedings of the entire day and night if I begin at the beginning and describe them throughout.



Photo by C. E. Johnson.

Street scene in Bethlehem on Christmas Day. The Greek Patriarch and Bishops just before entering the Church of the Nativity.

The distance from Jerusalem to Bethlehem is about five miles. In that country the inhabitants do not speak of "miles" when referring to distance, but always of "hours." Bethlehem is about two hours from Jerusalem.

On the morning of December 24, about eleven o'clock, the Patriarch of the church, accompanied by several high church dignitaries, leave Jerusalem in carriages for Bethlehem. Hundreds of people, on foot, on donkeys, on horses, and in various vehicles, start at the same time, forming a long but somewhat straggling procession. They proceed slowly along the road, which is very much like our own country roads, for about two and one-half miles to the convent of Elias, or, as they speak it, "Mar-eelyus." At this point a large tent has been erected on the side of the road opposite the convent. The convent is strictly one of priests, not nuns. At this tent the patriarch and his company alight, rest, and partake of refreshments. This gives all those who are on foot time to arrive, and also gives everybody a slight rest.

A half hour or more is spent here, when the journey is resumed for another mile or two, until the tomb of Rachel is reached. This tomb is of great historical interest, as it marks the spot of the death of Rachel and the birthplace of Benjamin. This is the spot where "Jacob set up a pillar upon her grave; that is the pillar of Rachel's grave until this day" (Gen. 35: 20). This same pillar, built into a large house-tomb, is unto this day still standing as a witness. The road to Bethlehem passes within ten or twenty yards of it. Arriving at the tomb, the cavalcade is met by a delegation of bishops and other church dignitaries from Bethlehem, who, after exchanging salutations and "salaams" (wishing "peace to you"), join the procession, and the whole company proceed to the city.

Driving through the narrow streets, the first thing noticeable are the throngs of people assembled on the house-tops, in the windows and the small window balconies. Proceeding to the center of the city, we reach the open square in front of the Church of the Nativity, which is built over the small cave called the Manger, and which is considered to be the spot where the Savior was born. Here the procession pauses, the patriarch and all alight, the carriages are driven out of the way, and the retinue from Jerusalem

are met by the bishops, priests and others who reside in Bethlehem. These bring beautiful vestments of gold and silver embroidery, with which they robe the patriarch before his entry into the church. They carry also beautifully engraved golden crosses, Bibles, and a dozen or more holy articles, relics, etc. The attendants remove the patriarch's cloak and cap, and in their place put the robes which they have brought.

All this is done in the open square and, as you will see by the photograph which I took from the top of a house about one-story from the ground, the square is well filled with people. These come not alone from Jerusalem and Bethlehem but from all the country, —I might say truthfully, from all the world, for there are thousands who make the journey to Palestine largely for the purpose of seeing the Christmas festivities in Bethlehem. The photo was taken at the moment when the patriarch was ready to proceed to the church. He holds a tall golden cross in his hand. Around him are the bishops and others with the holy articles. The patriarch now steps forward, and is followed by the bishops, and afterwards by the people. They proceed to the door of the church, which the stranger is very much surprised to find a narrow, low opening, about thirty inches wide and five feet high, where all except children or dwarfs must bow the head to enter. Slowly the procession is swallowed up by this small church door. Once inside, a vast and massive chamber greets the eye, with tall and magnificent marble columns, myriads of small glass lamps, and huge chandeliers for lamps and candles. Passing through this room into the church proper, or altar-room, we find that no such things as seats or benches of any kind are provided. Each worshiper must either stand up or sit upon the floor. Many bring shawls or small mats for this purpose. When all who so desire have entered the church, the patriarch and priests, who have ascended the steps of the altar, begin the solemn ceremonies, which consist of singing, chanting and speaking—all being in Latin or Greek and was quite unintelligible to me. It seemed to consist of a conversation carried on by different persons—voices sometimes being heard from behind screens in answer to what seemed to be questions from those whom we could see.

The robes and vestments of the patriarch were changed, from





Photo by C. E. Johnson

“SHEPHERDS’ FIELDS.”

Seen from the roof of the Church of the Nativity, Bethlehem. Hills of Judea in the distance.

time to time, by the attendant priests, all of whom were still dressed in their richly embroidered vestments.

In reply to my questions, I was told that this conversation was related to the creation of the world until the coming of Adam, and later the coming of the Savior, all very solemn and impressive, and beautiful.

This was concluded about sundown, when all went to their homes or places of abode, to rest until midnight, at which time another service was held. When this crowd of people began to scatter, one could easily imagine how it happened that the mother of our Savior could find only a cave and a manger for a place of rest. Every nook and corner of space in every house, inn or convent was occupied, and hundreds either walked the streets or lay down in any little stray corner to get a few winks of sleep, until the midnight service should begin. Fortunately, as Madam Mountford, whom I accompanied as photographer, was a guest of honor, we were allowed to remain in the convent, Madam Mountford occupying a very small chamber with two other ladies, also guests. I went to rest on a bench, with my steamer-rug and overcoat, my camera case for a pillow; and, being a good sleeper, I rested well until awakened at eleven o'clock by the ringing of the beautiful bells of Bethlehem. You will never know how fascinating and lovely the sound, unless you should be fortunate enough to hear it. No words can describe the sensation of listening to thousands of bells, of all sizes, small and great, each ringing its loudest tones, all sounding at one and the same time. Soon we are all awakened and again the throngs gather in the church. The patriarch and priests arrive, and again a solemn service is observed. At the close, the wax figure of a babe is brought out and with proper ceremony is "swaddled" and "salted." This is to represent the infant Savior. After the swaddling, the priests form a procession, joined by the multitude, and the babe is carried down into the cave where the "crib" or manger is located. At this place lamps are always burning. The babe is laid in the manger and left there by the Latin church for thirteen days—or, until the Greek Christmas services occur.

This ends the ceremonies. It is now about 3 o'clock in the

morning; and as soon as daylight appears, thousands start for home.

During the night services, almost every person present carries a candle, ranging in size from a lead pencil to three or four feet in length. Two huge candles—four inches in diameter and about five feet long, are placed at the head of the steps leading down into the manger. These are allowed to burn for days—until burned out, in fact.

The Latin church has a large, fine-toned pipe organ in the Church of the Nativity, which they use to accompany their singing. The Greeks never use any instruments of music, only the voices of the priests and choir boys. Neither do the Greeks use the image of the babe. Otherwise the ceremonies seem very similar. Neither church ever have women singers, all the singing is done by the rich-toned and sonorous voices of the priests, and the treble of the altar boys.

One of the other pictures shows the fields of the shepherds just east of Bethlehem, and was taken from the top of the church, a portion of which is seen.

The other is a typical scene in Bethlehem, showing married women and children.

The peculiar shape of the white head-dress indicates that they are married women. A fine sample of a large water or oil jar is seen in the picture. You can always recognize a Bethlehem woman, young or old, by the white head-dress, and the married from the single. The unmarried woman simply puts it over her head like a shawl. The married woman wears a cap under it which gives it the shape seen in the picture.



PHOTO BY JOHNSON

WOMEN AND CHILDREN OF BETHLEHEM.

Should you ever go to Palestine, it will be profitable to try and time your visit so that you may be in Bethlehem on Christmas eve.

I have hundreds of other interesting pictures, some of which I hope to show the readers of the ERA at some other time.

*Salaam-Alekome.* "Peace to you."

Salt Lake City, Utah.

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### LOVE WAS KING.

*(For the Improvement Era.)*

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The realms of the Infinite thrill with the story  
The angels are chanting to men;  
A King hath descended from regions of glory,  
To bring back the fallen again.

O Love, who may know thee, the precious, the priceless,  
Thou gift of the Gods from on high;  
Or knowing, could leave yon world and its brightness,  
Come down to the earth but to die?

The Father hath hid in his bosom the myst'ry,  
His Love to the world he hath given;  
An unfolding there comes when he turneth the key,  
Unlocking the archives of heaven.

Our earth and the planets the love-gifts are telling,  
God's promise, long made, is fulfilled;  
'Give glory to God in the highest.' still swelling—  
The pæan that never is stilled.

In the far eastern sky still hovers the glow  
That came on that first Christmas morn;  
And pulses the world with that still wondrous story,  
That Love was King, when Christ was born.

LYDIA D. ALDER.

Salt Lake City, Utah.



## THE PROPHET'S BIRTHPLACE.

BY JUNIUS F. WELLS.

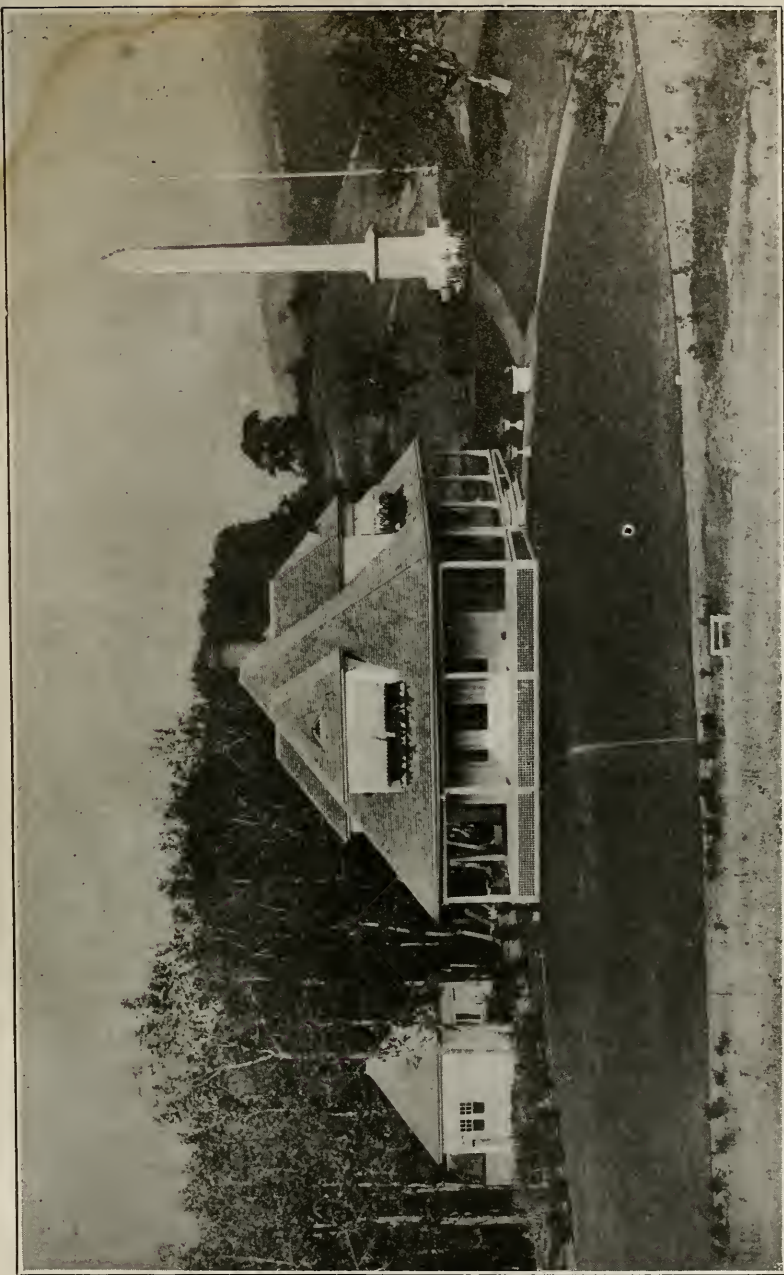
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The purpose of the Latter-day Saints in purchasing and improving the birthplace of Jôseph Smith the Prophet, is already beginning to be realized.

That purpose I have expressed to hundreds of visitors since the dedication of the monument, in language about as follows: "In the beginning of Joseph Smith's heavenly visions an angel—the angel who revealed and delivered the plates of the Book of Mormon—told him that he was to become a servant of the Lord; that there was a great work for him to do; that he should be employed in establishing the work of the Lord upon the earth, preparatory to the coming of the Redeemer; and that his name should be had for good and evil among all nations, kindreds, and tongues; that it should be spoken for good and evil among all people. It is therefore for us who owe our existence as a Church and community to his life and ministry—who have thrived and prospered and are happy by reason of our faith revealed to us through him, to speak his name for good—to employ every proper means in our power to fulfil that part of the angel's prediction, leaving you Gentiles to speak it for evil, thereby fulfilling the other part of the angel's prediction that it should be had for both good and evil among all men. We felt that the least we could do in this respect was to acquire possession of the place where he was born and to mark it with a suitable memorial, in honor of his one hundredth anniversary. Our people are nearly four hundred thousand in numbers; they are contented and satisfied upon the matter of religion. You never saw a 'Mormon,' who lives his religion, that has an atom of

doubt as to his soul's salvation. There have been over a million and a quarter converts to the faith that Joseph Smith revealed, and we think any man, of whom such a testimony can be borne as we bear concerning him, deserves to be honored by his followers, no matter what their faith may be. We feel that this is right, and so commend this expression of our faith to the consideration of mankind. We are making this place as beautiful as we think it should be, to fully express our respect for the memory of this man, to whom we owe everything that distinguishes us as a Church and people among the inhabitants of the earth; a man whom we love and revere as a Prophet and who was called by the voice of God himself, just as Moses was called, to perform an important mission to mankind."

I have, in stating the above, without an exception, been respectfully heard by our visitors, who in turn have expressed their pleasure at the appearance of the monument and the memorial cottage, together with the improvements we are making. Many have desired further information concerning our faith, and have asked for our literature. All have seemed to enjoy their visit and have gone away with minds enlightened, and I think with hearts softened towards our people. The respect they have shown for the place and the influence it exerts over them is well illustrated by the fact that, though we have received between seven and eight thousand visitors, there is not so much as a scratch of a pencil to defile the premises, nor has a flower been plucked without permission. I say this with infinite comfort and pleasure, as a just tribute to the intelligence and kindheartedness of these visitors, who came here with more or less prejudice, but went away with less than they brought. Not only have we this evidence of respect from actual visitors. The name and fame of the place is coming to receive attention by many people who have not yet been there. While it is true there was a good deal of opposition manifested and expressed by the public press, from the sectarian pulpits and various societies, at the beginning of our work, there is a notable change in the tone and character of those expressions now. Many who thought at first they could not tolerate the presence of such a representative of our people in the state, are looking forward to a visit here, and appointments for such visits are made far in advance, by leading men in public life, merchants, bankers, farmers



BIRTHPLACE OF JOSEPH SMITH THE PROPHET, SHARON, WINDSOR COUNTY, VERMONT.

and others, who are interested and wish to see what we "Mormons" are doing.

What now shall I say as to the influence of the birthplace upon those (all too few) of our own people who have visited it since the dedication. Let me try to make it plain. To those who know the spirit and heavenly influence of the temples, I may say the same spirit pervades the cottage and its surroundings.

The monument and the house, and all pertaining to them were dedicated in a memorable prayer, offered by President Joseph F. Smith, on the 23rd December, 1905. This consecration by the highest authority of the Church on earth has been approved in the heavens. You feel it. You who have faith in the gospel cannot help knowing that the blessing and favor of the Lord is here. I am a witness to it in many ways. Our work has prospered. The thousands of trees and shrubs and plants that we have set out, have nearly all lived and thrived. The workmen have enjoyed laboring here. We have had few accidents, none serious. I have never heard a word of profanity nor witnessed an improper act upon the premises. There has been no spirit here but one of peace. I have received quite a number of missionaries, sometimes two or four, and as many as twenty at a time. We have said our prayers, have held sacrament and testimony meetings in the living room, (in which is the old hearthstone) or upstairs in the sitting or prayer room, and a delightful spirit has always come upon us. We have felt that we were drawn near to the Lord and that he was near to us. Our hearts have been melted. We have been moved to tears and I am sure I do not exaggerate when I say that our joy has been exquisite, and our testimonies increased far beyond our expectations.

It has been an advantage to young missionaries, starting out into their fields of labor to call here and partake of the spirit, to feel the pride and satisfaction that beholding the monument and reading its inscriptions give. This is an object lesson to them. They go away with something to talk about, and in several instances with testimonies of the divinity of the work and of Joseph the Prophet's calling. Thus they have come at once to efficiency as missionaries, without the delay of six months or a year; which too often is the case with young elders in getting faith and knowledge enough to enable them to speak with assurance and con-



viction to the people to whom they are sent. I hope the time will come when every elder sent abroad or to the Eastern states shall have the privilege of visiting the monument, on his way to his field of labor. It will save him many a day, and perhaps weeks and months of preparation, if he goes there seeking a testimony that, he may be the more quickly qualified for his duties as a missionary. I speak with perfect confidence when I declare that there is a blessing for every such elder, who will take the trouble to visit the birthplace of the Prophet, and thus honor his memory and contribute his personal testimony to the great aggregate of testimony that the monument and its surroundings are intended to bear to mankind. I am upheld by those who have been there in this statement, and I have no doubt this will continue to be so, until it shall become the rule and not the exception for outgoing missionaries to go by way of Sharon, taking from there, where God ordained that his prophet should be born, an additional message and a sure testimony of the truth.

The place itself will be maintained and improved and made glorious, that it may indeed speak his name for good and not evil; and so long as there are Latter-day Saints, it will declare their faith and uphold the doctrines and testify to the vitality and progress and eternal truth of the work of the Lord committed to them, through the Prophet Joseph whose birthplace it is.

Sharon, Vermont.

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#### A TRIBUTE OF RESPECT TO BISHOP BURTON.

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Not dead: this is a sweet release.  
 He sleepeth in the arms of peace,  
 Who wielded well truth's mighty sword,  
 In the high service of his Lord.  
 And now the victory hath come,  
 And crowned with honor goeth home.  
 His long and noble pilgrimage  
 In glory ends. His heritage?  
 Not yonder 'neath the maple boughs,—  
 A mansion in our Father's House!

Salt Lake City, Utah.

THEO. E. CURTIS.



Photo by C. E. Johnson

GENERAL ROBERT TAYLOR BURTON.

Born October 25, 1821; Died November 11, 1907. (See page 159).

## JUST HUM A TUNE, AND SMILE.

*(For the Improvement Era.)*

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Do you ever pause to notice, as you pass along your way,  
What a lot of solemn people there are 'round us every day?  
With their look of hungry sorrow, and unutterable woe,  
Like animated icicles, as through the world they go.  
I'm not surprised if each one, in a world of toil and care,  
Of pain and disappointment, at some time have had their share;  
Still wouldn't it be best, instead of mourning all the while,  
To loosen up a little, and just hum a tune and smile?

See that fellow passing now! Note how he hangs his head!  
He's met some little trial, and he's envying the dead;  
Hasn't got the moral courage to just brace himself and stay  
With his faith firm fixed in God above, to help him win the day.  
With his faith firm fixed in God? Why, he's never thought to pray  
For our Father's unseen forces to assist him on his way!  
How infinitely better this, than turning to revile;  
To simply say, "God knoweth best," then hum a tune, and smile.

'Tis not the austere person—the one of haughty mien—  
That has the greatest wisdom. Why, some people I have seen,  
With their look of solemn learning, have hearts as black as night!  
To me, the learned person is the one whose face is bright  
With the glow of sweet good nature, who loves his fellow man,  
And in each small endeavor does the very best he can,  
Then leaves the rest with God, and turns away, meanwhile,  
To prosecute some other task, and hum a tune, and smile.

Oh, the power there is in humming, though it be some simple air!  
Seems to melt its way right to the heart, and find an echo there;  
Seems to gather up the sunshine, and stamp it on the face,  
While cares and disappointments go a-flying into space;  
Seems to penetrate each fibre, makes the weary eye grow bright!  
Where before was inky darkness, lo, we now see heaven's light,  
And Peace, God's holiest blessing, will our vexing cares beguile,  
If we will only trust in Him, and hum a tune, and smile.

LORENZO J. HADDOCK.

Salt Lake City, Utah.

## EDITOR'S TABLE.

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### CHRISTMAS GREETING FROM THE FIRST PRESIDENCY.

It is with thanksgiving and rejoicing that under such favorable circumstances of the Church and people as we now enjoy, we greet through the ERA, the Seventies, and the young men and women of the Latter-day Saints, on this Christmas holiday, the day generally celebrated as the anniversary of the birth of Jesus Christ our Lord and Savior. It matters not whether it be the actual day or not, this we do know, that our Redeemer lives, and that the prophetic utterance of Isaiah is fulfilled:

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined . . . . For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.”

As men rejoice in the harvests, so the Saints rejoice in this knowledge. The goodness of Jesus extends to all generations, and he has not forgotten the people of the latter-days, for we testify that he appeared in the heavens unto Joseph the Prophet, and made known his will concerning our day; as a result, his Church has been established, and the Latter-day Saints have been made partakers of its blessings and learned to know his will. As a people, we owe to him deep gratitude for the spiritual and temporal liberty which we enjoy; and especially do the young people have cause to glorify his name for the deliverance of their parents from the bondage of the old world, whereby they have become free. Well may they declare that the prophetic vision of Isaiah is fulfilled in them: “Thou hast broken asunder the yoke of their bur-



den, the scourge of their shoulders, and the staff of their oppressors?"

In restoring the gospel, making known his will, founding the Church of Christ, and making us through his mercy partakers and members, we are blessed beyond measure. Let us, then, during this holiday season, when the mission and life of our Savior is specially made prominent, consider the magnitude of the service and the gratitude that we owe to him and to the Church which he has established. Even if individually we may not have all the good things that others enjoy, we have some things that are better than temporal blessings—a testimony of the truth, a standing and membership in the Church of Christ. This is a time to cast aside envy, and bitter feeling, and complaining, and to remember the lowliness of Jesus, who was born in poverty, and who, as he grew to manhood, found little welcome in this world. It is a time to gratefully count the blessings we enjoy, and to be contented, as he was; to pray for others who are less fortunate than we, and to remember the poor to whom the day may bring a smaller measure of joy than to us. It is a day to lend a helping hand to the disappointed, the sick, the sorrowing, the discouraged and the weary; and to carry a little gladness to some one who but for us would go unbled. And further to remember that the gospel teaches us to feel and act in this spirit under all conditions and during every day of our lives.

All the summer through our young men have been scattered over the land gathering the temporal blessings with which we are so bountifully surrounded. The ranges have fed our flocks and herds, and the increase is abundant; the rains and mountain streams have copiously furnished the soil of the valleys with moisture; the fields have been laden with the burden of rich harvests; the trees of the orchards have hung heavy with ripened fruits; the factories have been busy; our mines, villages, towns and cities, have echoed with the songs of industry; trade has flourished, and unto the uttermost bounds of Zion plenty has smiled upon the land.

With all these temporal blessings it is not pleasing to the Lord that men should selfishly forget their source, nor turn deaf ears to the calls set forth in the gospel of Christ. Neither is it

pleasing to him that we should become mercenary, overstepping the bounds of wisdom in speculations and unwise investment, with a view to further selfishly enriching ourselves. He delights in moderation and in a spirit of unselfishness and love for our fellows.

But, you say, What would you have us do? We would have you aim to perfect your character in conformity with the life and teachings of Christ. We would have you attend to your duties in the Church, because in this way you will be helped to live Christ-like. We would have you awaken to the spiritual, and have that go hand in hand with the temporal, because that is the way to grow and develop into a perfect life and character. We would have you understand that your spirit is eternal; and that the inspiration and energy of the Spirit of God, supplemented by your will and purpose, your habits and actions, are the sources of your character. We would have you understand that your surroundings, and the knowledge which you obtain during the first thirty years of your lives, are supremely important; character is formed in that period. We would have you so live, and so order your environment during this period that you may form noble characters, and so become good Latter-day Saints.

We have no hesitancy in declaring that the gospel of Christ, as taught by the Church in its gatherings, quorums, associations and homes, will aid you in building such characters. We are certain that the Church, its quorums and organizations will act as healthful environments to aid you in forming good characters. We, therefore, appeal to you to join in the labors of the Church with spirit. Begin your service by determining to become an active and obedient worker, and by giving cheer this day to some one who is discouraged. Make real to someone the sweetness and warmth of the love of Christ, so that a new vision of the Divine love may find source in your heart. Live less selfishly; less stubbornly, and be more faithful and helpful than heretofore. In such a life of love and service you shall find closer companionship with the Spirit of Christ, and form a character of everlasting beauty and worth. You shall become saviors in very deed upon Mount Zion, and prepare yourselves not only to enrich your own lives and characters, but also to fulfil the duty that rests upon the Saints to de-

liver to all the nations of the world, in spirit and with power, the gospel message entrusted to the Church:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

“Glory to God in the highest, and on earth peace, good will toward men.”

Wishing you all a Merry Christmas, we remain, your fellow laborers,

JOSEPH F. SMITH,  
JOHN R. WINDER,  
ANTHON H. LUND.

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#### IN DEFENSE OF THE CHURCH.

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A new addition to home literature is *Defense of the Faith and the Saints*, by Elder B. H. Roberts, a handsome volume of 532 pages printed in new type, on good paper, by the Deseret News. Some years ago the author announced that he would publish a “Scrap Book” to contain his miscellaneous writings in general literature. But circumstances called him to devote himself to doctrinal, defensive and historical themes rather than to fiction. These themes treated in the pulpit, or contributed to magazines and newspapers, multiplied and accumulated so that notwithstanding the first thought was not carried out, the scrap book idea still became a possibility, though its character was necessarily changed. *Defense of the Faith and the Saints* is a collection from his many articles of this class, and is here presented in compact and attractive shape. The book has three parts, the first, “Position and Defense,” consists of eight papers; the second, “Book of Mormon Controversial Questions,” of four; and the third, “Historical and Doctrinal Papers,” also of four papers. The student of history will find in this work a broad and intelligent treatment of leading doctrinal, political and historical questions that have affected the

Church in the past decade. The author calls this "Volume One," thus indicating that other like volumes in time will probably follow.

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#### FIRST Y. M. M. I. A. IN JACKSON COUNTY.

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Wednesday evening, November 6, at the mission house on South Pleasant street, was organized the first Mutual Improvement Association that ever existed in the Center Stake of Zion. President Samuel O. Bennion presided over the meeting and selected the various officers to serve during the current M. I. A. season, and they were sustained by the unanimous vote of those assembled. The association is officered as follows:

President, A. P. Mortenson; First Counselor, George M. Bartholomew; Second Counselor, V. J. Danielson; Secretary, George C. Murdock; Treasurer, J. M. Redd; Chorister, R. B. Summerhays; Class Leader, D. H. Fowler.

The society is composed of the local elders and Saints and their friends, and will meet one night each week. The course of study pursued is the same followed the current year by similar organizations throughout the stakes of Zion in the west, namely, the manual entitled "Spiritual Growth." The members anticipate a highly profitable season's work of mental, moral and spiritual growth.—*Liahona, The Elder's Journal.*

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#### MESSAGES FROM THE MISSIONS.

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President Ben E. Rich of the Southern States mission, started about the first week in November, for a 4,800 miles gospel trip, to visit his conferences in the Southern States mission, to preach the gospel, and to look after the interests of the Church and the Saints.

An important branch of the Church of between 400 and 500 Saints is found in Kelsey, Texas, which is making admirable progress. At a conference recently held there, President S. O. Bennion of the Central States Mission appointed three bright and prosperous young local elders of this branch to fill missions in Louisiana, John J. Bodine, J. Welcome Edgar, and Jos. J. Bailey. The Saints have just finished making and burning 100,000 bricks to be used in a new school building which they are about to erect.



Elder Arthur J. Evans, writing from No. 48 Mount Pleasant Road, Exeter, England, Bristol conference, October 17, says: "At our recent conference Elder Charles G. Jarman and I were sent to Exeter to open up a new field of labor. This is the home of the notorious William Jarman. The Lord is blessing us in our labors here. We are meeting with good success in our tracting. We are selling many books and have many conversations with the people. We hold street meetings twice a week, unmolested, and with the help of the Lord we hope to do a good work here this winter. The ERA is always a welcome visitor in our edge."

The labors of the elders in the Southern States for September are summarized in the *Liahona* the *Elders' Journal*, as follows: "With few exceptions the elders are in good health. The weather has moderated and the elders are able to prosecute their labors with vigor. They are not meeting with much opposition from ministerial obstructionists. In a number of instances the ministers have invited the elders to participate with them in the worship of God. The Book of Mormon campaign is on in dead earnest. This divine record is being introduced into hundreds of homes. During the month of September the elders have walked 18,715 miles, ridden 18,815 miles, visited 1,711 families, revisited 6,433 families, distributed, 19,908 tracts, sold and otherwise distributed 1,988 books, held 1,105 meetings, had 15,248 gospel conversations, blessed 48 children and baptized 85 souls."

Elder Mathias J. Benson writes from Trondhjem, Norway, October 26: "In behalf of the elders of the Trondhjem conference I extend thanks to the managers of the ERA for so kindly sending us the same. It has been a most welcome gift in this far off land. Of the twenty-two elders laboring here the past summer, twelve have been located north of the arctic circle, and much good has been done by distributing literature and conversing with the people. Our conference, which I believe extends farther north than any other conference in the Church, embraces all of northern Norway, and can truthfully be said to be under the rays of the midnight sun in summer, and the Northern lights in winter. Being cut up by fjords and channels of the ocean, traveling, and consequently missionary work, is more or less difficult, especially during the winter months when darkness prevails. Not many people are interesting themselves in the gospel message, but we have hopes for the future."

The *Millennial Star*, October 24, contains a favorable notice of the IMPROVEMENT ERA, and among the good words said in behalf of our publication are these, for which thanks: "One of our best monthly magazines, and from a Latter-day Saint standpoint, *the* very best, is the IMPROVEMENT ERA. \* \* \* The ERA for several years has been wielding a splendid influence among the young people in Utah, and elsewhere, and offering much food for thought to older and more matured minds. It has now become the organ also of the Seventies, a great body of elders of the Church organized into councils or quorums of seventy

each. \* \* \* The ERA for the year beginning in November, 1907, will equal and probably excel all previous issues of this first class magazine. In addition to the writings of the best authors in the Church on various topics fully abreast of the times, in theology, in science, in philosophy, in lighter literature, in a summary of the leading events current in the world, it will have a separate department for the Seventies, with Elder B. H. Roberts as editor, which is sufficient guarantee of its excellence and adaptation to the special work for which it is designed. \* \* \* The missionaries abroad will still be supplied with a copy each gratuitously. We know this will be welcome news to all the elders in the mission field, as they, as well as those engaged in the Liverpool office, look for the ERA every month with eager anticipation. There is no other publication that we know of which equals it in its particular sphere, and with the added interest that will be created by the addition of the Seventies' department, it will loom up into still higher eminence than it has hitherto achieved. We commend the ERA to all the readers of the *Millennial Star* who desire to advance in useful knowledge relating to this life and to that exalted condition of existence which is called 'the life to come.' Study of its pages affords an education of itself. The spirit which it breathes is of the highest spiritual nature, yet it is practical withal and an incentive to progress temporally and eternally."

"In the South, cooler weather has come, and the elders are prosecuting their labors with renewed energy. In many sections there is a noticeable change in the attitude of preachers towards the work of the Lord. In some instances they have invited the elders to participate with them in the worship of the Lord. A Lexington Campbellite preacher who was formerly very bitterly opposed to the elders, recently bought a Book of Mormon. In some sections the ministerial obstructionists have been active. In North Carolina a Sanctified preacher became very much unsanctified on the night of October 5th, and poured out his vials of wrath on the 'Mormons.' He propounded some questions and expressed a wish that some elder were present to answer them. Two elders, passing, overheard him, and went in. At the close of the meeting they proffered to answer the questions, but the preacher refused to be enlightened. A preacher in Darlington, South Carolina, with a small congregation and a purse of the same size, recently turned book agent. He is selling a suspicious looking book with more suspicious contents, called *Mormonism Exposed*. Another preacher in South Carolina got space in a daily to reiterate some of the oft repeated lies about 'Mormonism.' Despite the opposition the work is progressing. A vigorous Book of Mormon campaign is on. During the month of October, two hundred and twenty of the Nephite record were sold. During the month the elders held 1,006 meetings, gave away 27,002 tracts, disposed of 2,612 books, and baptized 63 converts.'" So writes Nephi Jenson, secretary of the Southern States mission, to the ERA, under date of November 9, 1907.

## SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

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*"Let every man learn his duty, and to act in the office in which he is appointed, in all diligence.*

*"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."*  
(Doc. and Cov., Sec. 107.)

Under the New Working Conditions.—Since sitting last at the Council Table with you, dear brethren, the new working conditions for our quorums have been inaugurated. On the first Sunday in November, if instructions were carried out, one hundred and fifty-one quorums of Seventy, approximately a body of ten thousand men, began the first year's work in *The Seventy's Course in Theology*; and by the time the December ERA reaches you, all the quorums will have completed their consideration of the Introduction, which is a preview of the year's work, and the first three lessons in the body of the course on the history, organization and duties of the Seventies. If these lessons have been well digested, we have reason to believe that the Seventies of the Church today have a greater appreciation and a profounder regard for their calling than they ever have before entertained. We trust such is the case; for a right appreciation of the position assigned one is essential to the proper incentive to faithfulness in the performance of his duty. Surely, no one can contemplate the high and holy apostolic calling of a Seventy, as set forth in the three lessons devoted to the subject, and then think lightly of his obligations or fail to discharge faithfully and well his duty in relation to that calling. The dignity and honor of the calling of a Seventy is here referred to, and is also set forth in the lessons in our Year Book, not to flatter those who have received it, nor to please their vanity, nor to foster their egotism, but merely to press home the conviction, that Seventies, in their ordination to their high office, have accepted a sacred trust, a grave responsibility that may not be neglected without incurring serious consequences—*"Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."*

Stricter Discipline.—It has already been noted at this Council Table that our new working conditions—arising from the advantage of meeting on Sunday forenoon—has swept away all excuses for protracted absence from quorum meetings, and made it possible for every member of our quorums to do his duty. Under these circumstances, a stricter discipline may reasonably be insisted upon, especially in the matter of regularity of attendance upon the quorum meetings, and diligence in the preparation of lessons. We therefore urge upon the presidents of quorums to

tighten the reins of discipline, and insist upon the members of their respective quorums regularly attending quorum meetings. The absence of members should be carefully noted and inquiry promptly instituted as to the reasons for it. The presidents must not allow protracted absence from quorum meetings, nor be satisfied with flimsy excuses. For many years, one of the stereotyped questions submitted to members of the First Council on the occasion of their visits to quorums has been, "What shall be done with members who absent themselves from quorum meetings year after year, notwithstanding all our labors and admonitions in trying to get them to attend?" And always the question has been answered: "If you have met the requirements of patience and mercy, drop such members from the quorum for general neglect of duty, and report your action to the High Council having jurisdiction in the matter." (See Year Book, p. 10, last paragraph but one of Presidency's Letter.) With increased emphasis we repeat that answer, at this Table, and insist that it shall be more rigidly enforced now, since all excuses, except sickness and unavoidable absence from the quorum district, are swept away by the fact of the quorums meeting on Sunday forenoon. And this leads to the repetition of the second part of the text at the head of this table: "*He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand.*"

**Regular Official Quorum Meetings.**—Where quorums are so situated as to make it necessary to divide them into two or more classes in their theological work, it should be remembered that the quorum must meet at regularly appointed times for the transaction of official business, and also for the preservation of the solidarity of the quorum. How frequent these appointments shall be the First Council is not able now to determine; and at present, at least, it will be left for each quorum to decide for itself. It will perhaps be out of the question to establish uniformity in such a matter, as the circumstances of the quorums are so varied. We go no further at this time than to suggest that the quorums which are divided into several classes shall make such arrangements that at certain regular intervals the whole quorum will meet together, and that all members be required to be in attendance at that appointment. There should be, however, no abandonment of the lesson of that day. The quorum can doubtless attend to whatever administrative business is necessary in a few minutes, and then take up the lesson. These special meetings will, in time, come to be looked upon as a reunion of the quorum and an occasion of increased interest in the lesson to be treated, by reason of having a more varied discussion of its topics made possible by the presence of all the members. Answering the question of some quorums as to whether it would not be well to hold this quorum meeting at some time other than on Sunday morning, with a view of not interrupting the class exercises, we answer, No; let all our meetings be held on the Sunday forenoon. We do not desire to encourage the holding of meetings for quorum work at any other time than on our regular Sunday appointments. We have been given a very choice part of the sacred day in which to do our work, let us therewith be content, and by promptness in dispatching administrative business, there will be no occasion for abandoning the



lesson on the day of full quorum meetings, or materially encroaching upon the time that should be devoted to it.

**Labors of the First Council.**—Between the 30th of September and the 3rd of November, when the new working conditions for our quorums went into effect, members of the First Council met with one hundred and one quorums, out of one hundred and fifty-one in existence. Many of the quorums not visited are in the stakes of Zion remote from Salt Lake City. It is the intention of the First Council, at as early a date and as rapidly as possible, to meet with the remainder of the quorums and set them in order in whatsoever may be necessary. Meantime it is a source of satisfaction to the First Council that its members were able to meet with so many of their organizations on the eve of the inauguration of the new working conditions. It was a regular campaign in the interests of the Seventies.

**Keep up the Pace.**—It is rather a rapid pace at which the quorums have been started in "The New Movement;" but it is one that must be kept up. Let there be no slacking down; no halting; no weariness; no looking back, now that the hand is put to the plow. There is to be no movement except that which is forward and upward. No lesson must be missed; nor must there be any failure on the part of the quorums to keep abreast of each other in the work. With the *Introduction* there are forty-four lessons outlined in the Year Book, leaving a margin of only eight Sundays in the year when no lessons are assigned; and as the quorums will adjourn their class and quorum meetings for the quarterly conferences of the respective stakes where they are located, and for the annual ward conferences of the wards where classes and quorums are located, and in some stakes for the two General Conferences of the Church, it will readily be seen that there is no allowance made for falling into arrears with the lessons prescribed. A lesson should be completed every Sunday; and if for any reason some part of a given lesson should fail of treatment in the class, the members should be admonished to complete it in their private study, and the next lesson be taken up as if the class treatment of the former one had been perfect. Only in this way can the course be finished by the close of next year. However, we are persuaded that if proper energy is only exercised a lesson can be completed every Sunday, and the whole course by the end of the year. But there is no room for dallying with our tasks; class-work must be taken up vigorously and earnestly. Thorough home preparation must be insisted upon, and the class exercises should be regarded as merely opportunities for exchanging ideas upon the themes in hand, and for the training afforded in class exercises. Remember, *to become a Seventy means mental activity, intellectual development, and the attainment of spiritual power.*

**The Yearly Report for 1907.**—Printed yearly report blanks for the year 1907 will be mailed to the quorums about December 1st. They will call for a statement under appropriate headings for all changes that have taken place in the respective quorums from January 1st, 1907, to December 31st of the same year. It should be remembered that these blanks should be carefully and correctly filled out and promptly returned to the General Secretary, 313 Templeton Building, Salt Lake City. The councils of the respective quorums are hereby asked to co-operate

with the secretaries in the accomplishment of this duty. The presidents, indeed, are held responsible for these reports; that is to say, they are expected to see to it that the secretaries perform their duty in this as in all other respects. The time has come also when the "General Seventies Fund" should be collected. The General Secretary will close his books for the current year, as to the "Fund" account, by December 31st, 1907. It is expected, therefore, that all funds for the current year will be promptly forwarded to the General Secretary together with any balance that may be due for 1906; as also all funds collected for the "Year Book." Promptness, accuracy, and completeness in all these matters should characterize the administration of all the quorums. Let no quorum fail to make its report. All correspondence for the First Council should be sent to the General Secretary, and every letter should have the number of the quorum placed below the signature, as doing so will save much trouble and inconvenience at the general office.

**Use the Era.**—Many presidents and members of the quorums are now taking the ERA, but it is expected that many more will subscribe for it and read it, now that it has become the "Organ of the Seventies;" and especially should subscribers increase among the presidents, since much that concerns administrative affairs in the quorums will be considered at our "Council Table." When anything of importance in relation to administrative affairs appears, it would be well for the presidents to call attention to it, and perhaps have the paragraph or article read to the quorum. By doing so it will help to impress the members with an idea of the importance of the ERA as an adjunct in Seventies work.

**The Failure of Some Quorums.**—Some of our quorums, we regret to say, failed to begin the year's work on the first Sunday in November. Although they had more than four and a half month's notice of the inauguration of the new working conditions (the circular letter of the First Council, making announcement of the inauguration of the movement on the first Sunday in November, bears date of June 12), and therefore had all that time in which to make their preparations; and yet it seems that some few quorums failed to be ready to participate in the grand opening of this important work. Brethren, presidents and members of those few quorums, what is the matter? Where is your quorum pride? Your Seventy's loyalty? Your regard for the instructions of the First Council? Your interest in your quorum, and your desire to keep it abreast of the other quorums in this new movement? You can't afford to be out of line. You can't afford to fail. You are not children, to be overcome by little perplexities and earnest men master difficulties. Have you forgotten, or have you not yet seen, in the Introduction to the Year Book (p. xi) our allusion to Napoleon's famous answer to some of his generals who said it was impossible to cross the Alps with an Army? He answered fiercely—"There shall be no Alps!" So we Seventies are agreed that there shall be no difficulties; at least none that we will not overcome. It is hoped that those quorums which failed to start on the first Sunday in November are now well under way, and that they will find some means by which they will catch up with the work before the year closes.

## MUTUAL WORK.

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### SINGING IN THE ASSOCIATIONS.

The Tooele stake officers have requested that some suitable musical selections be printed in the ERA for the M. I. A. At a recent meeting of the General Board, the M. I. A. musical director was asked to provide a few such selections, and we hope to print them at an early date for the benefit and use of our associations.

The Pioneer stake have appointed John D. Bowers as their chorister, and he will hold regular singing practices in the associations. The officers hope to make singing a feature of their work.

In a number of the stakes singing classes have from time to time been organized with good results.

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### INCREASING THE ATTENDANCE.

The Salt Lake stake officers are making special efforts this year to increase the active attendance of their associations 50 per cent over that of last year. The labor is resulting in increased numbers in nearly every association. The success attending the missionary labors of the officers in this work is only a verification of the fact that labor brings success. Officers of associations are to a degree responsible for the attendance in their associations; and insofar as they have made no effort by personal visitation to the young men to increase the active enrollment, they are to blame for neglect. Try visiting the members at home, and see how it will increase your attendance, place you in direct sympathy with your membership, and make your association popular, and an active force for good in the community.

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### THE ERA.

Have you obtained your five per cent yet? Here are some facts from letters showing how the ERA is appreciated:

Roy Belnap, Hooper, Utah, writes: "I am very well pleased with the ERA, and with the Mutual Improvement work. I think the reading in the ERA is very inspiring, and it should be in the home of every Latter-day Saint. May God help the work along."

Hans M. Christensen, of Bear River City, Utah, writes October 4: "Have been a subscriber five years, and assure you that the ERA is a welcome guest at our home. Many good things I have read in it that have left a lasting impression on my mind."

Under date of October 3, S. W. Rider, Box 42, Logan, Cache County, Utah, gave the following comment: "The article on page 1,001, *Value of Study*, is worth the subscription, \$2, which I cheerfully send."

Elder David B. Brimhall of Apeldoorn, Holland, writes, September 14: "The IMPROVEMENT ERA is a magazine that contains a broad variety of practical religious topics, and has proved to be a most valuable friend to the elders and to our work. May God bless its progress."

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### MONTHLY CONJOINT MEETINGS.

The Sabbath evening of Fast day, or one Sunday evening each month, has been given by the First Presidency of the Church to the Mutual Improvement Associations for a conjoint meeting. Officers are reminded of the importance of properly conducting these meetings, and of the necessity of providing appropriate exercises. These should reflect the work of the regular meetings as much as possible. The young men and young women should be given a chance to pray, to speak, to sing, and to bear testimony. A good lecture by a competent speaker, who is full of the spirit of the gospel, is well enough occasionally, but occupying the time by one lecturer, and on other than M. I. A. topics, should not be made a regular practice each month. Neither should the time be given to the programs or meetings of other organizations, singing schools, or concerts. It is the M. I. A. evening; other organizations are given other times and places.

Where officers neglect to make the monthly conjoint Sunday evening meetings profitable, both for the young people and for their parents who are invited in to listen to them, they are not doing their full duty, nor making the best of the privileges that are granted them. The president who makes the announcement that "an interesting meeting will be held," and makes no further provision or preparation is shirking his labor. It is time he waked up and did some work, looked for the talent among the young people, and gave them something to do. He should meet with his officers, and with the officers of the Young Ladies, and provide a way to make the conjoint meeting a typical reflection of the various phases of M. I. A. work, interesting and profitable to all who attend. And especially, it should be a meeting where the young people are the doers, and not where a standard orator or recognized speaker may attract a crowd, many of whom are interested only in the speaker, knowing little and caring less for the work of the associations. Neither do people hear at the most of these lectures anything to enlighten them on M. I. A. work and its objects.

Our organizations are designed as schools of practice for the young men and the young women, not as lecture bureaus to entertain the general public. The conjoint meetings should be conducted in the line of our work. A program an-



nounced for the November conjoint meeting of one of the Salt Lake stake wards seems to us very happy. Lesson 4 in the M. I. A. manual treats on prayer, and a similar lesson had been considered in the Young Ladies' Association. The leading thought of the evening was prayer. The opening congregational hymn was, "Let Thy Holy Spirit;" prayer was offered by one of the young men who, it is presumed, asked very appropriately that God would let the spirit of prayer rest upon the congregation and speakers. He asked directly for what was most needed at the time and place. Then the hymn, "Joseph Smith's First Prayer," was sung with feeling and spirit. A young lady spoke in a most creditable manner on "Prayer and the Lord's Prayer." A mixed quartette sang "My Prayer." "The Meaning of Prayer" was treated by a young man who called attention to the preparation needed by the person before he could consistently approach God for an answer to his petition—faith, humility, forgiveness in his heart for all men, and pure motive;—and also the effect that such prayer would have on the petitioner. "Ye receive the Spirit through prayer," are comforted, are helped to conquer your baser selves, are kept from sin and temptation, are given greater power, wisdom and might, and placed in harmony with the Holy Ghost. Then the closing passage on the value and habit of prayer might have been quoted from the manual:

Prayer provides spiritual exercise, and so keeps active and strong the eternal spirit in man, enabling it to master the physical and overcome the passions of the flesh. Prayer places man in a pure atmosphere where God's Spirit takes hold of the hand to lead, and enters the mind to direct; and in such environment clean thoughts thrive, and are manifest in good and noble actions. Prayer keeps you in the faith. No man can depart from the right or apostatize, as long as he prays in the proper spirit. Prayer is one of the most valuable habits that a young man can form; it is a safeguard in youth, a comfort and a pillar of power and strength in middle life, and in old age a consolation that wipes away the sting of the grave, and takes from death its victory.

To close the services, the congregation, accompanied by organ music, sang with deep feeling: "Prayer is the soul's sincere desire," and a young lady, keeping in mind the communion of the Holy Ghost manifest in the meeting, thanked God for it, and that he had permitted them to enjoy the spirit of prayer which she asked might continue with them in their daily lives.

We appeal to stake and ward officers to get to work and provide for making the monthly conjoint meetings successful features of their M. I. A. work.

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### MONTHLY OFFICERS' MEETINGS.

There is lively interest manifested in the Mutual improvement work in the Cache stake. "An exceedingly interesting monthly convention," writes Secretary Frederick Scholes, November 12, "was held by us last Sunday evening, on which occasion we instituted department work. One department for the Senior and Junior classes, one department for the officers, and one department for the choristers. The convention was well attended, and enjoyed by all those who were present." These monthly gatherings of officers should be held in every stake of Zion.

## EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

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The "Wayne Sentinel" of 1830.—The ERA has been favored with the perusal of a copy of the *Wayne Sentinel*, Volume VII, No. 30, dated Palmyra, N. Y., Friday, April 16; 1830. This paper was published every Friday, by E. B. Grandin, at his printing office and book store, Main street, Palmyra, Wayne Co., New York. As Mr. Grandin was the publisher of the first edition of the Book of Mormon, the paper is of special interest. It contains an advertisement of the Book of Mormon, dated March 26, 1830. The advertisement consists of the words in full found on the title page of the book as now printed, as far as the name of Joseph Smith, whose name is signed "Author and Proprietor." The punctuation differs, but otherwise the words are just as they now appear. Mr. E. B. Grandin signs the advertisement, and above his signature says: "The above work, containing about 600 pages, large duodecimo, is now for sale, wholesale and retail, at the Palmyra Book Store of E. B. Grandin." The advertisement is interesting, as it throws some additional light on the length of time that the Book of Mormon was printed prior to the organization of the Church on the 6th of April, 1830.

The Financial Panic.—Beginning with the failure of Otto Heintz, about the middle of October, the financial troubles in New York about the first of November were very serious. The runs on various banks continued until J. Pierpont Morgan and the secretary of the national treasury came to the relief of the situation. It was such temporary relief as was needed to settle the fear that took hold of people who had money, and which induced them to withdraw it from the banks and hoard it until the financial cyclone should pass. Confidence is gradually being restored. Large amounts of gold are coming from abroad. The mints are coining new double eagles, clearing house certificates are being used in all the chief centres, and certified checks are issued by the banks and used as a circulating medium, all of which is relieving the situation. The shock was felt in all parts of the country, and in Utah the banks, as a precautionary measure, refused to pay more than \$100, and in some cases \$50, in currency to any one depositor in one day. Certified cashiers' checks were paid out and used as money to meet pay rolls and other dues. There has been a general tendency to restrict speculations owing to the money stringency, and in some instances building, mining and other ventures, have been temporarily abandoned. The cause of the

trouble was over-prosperity, which enabled frenzied financiers to gain control of banking institutions and use the money in over-speculation. The result was a severe shock to the whole country, which will doubtless end in a more conservative course, and, in the coming session of Congress, in the passage of laws that will reform the currency and safeguard the country against recurring panics.

**November Election.**—Twelve states as follows held elections on November 5: Massachusetts, Maryland, Rhode Island, Kentucky and Mississippi, elected governors and other officers; Ohio, California and Utah elected only municipal tickets; New Jersey, Pennsylvania, Nebraska and New York elected certain state officers and justices. The Democrats, as usual in non-presidential years, made a number of gains.

Salt Lake City elected John S. Brandsford, "American," as mayor, who received 11,774 votes, against 5,952 for Richard P. Morris, Democrat, and 6,270 for Charles G. Plummer, Republican. The city council remains "American." The result of the vote in Salt Lake City shows that the Republican and Democratic votes are about equally divided, the Republicans casting only 318 votes for mayor more than the Democrats; whereas the plurality of Brandsford over the Republican candidate was 5,504. It shows clearly that the so-called "Mormon" vote was cast for the old parties, whereas the "non-Mormon" vote went practically unanimously for the "American" party.

Ogden City, Utah, elected a Democratic mayor, Hon. A. L. Brewer, by a small majority, with all the other general officers Republican.

Logan elected a Democratic mayor by 31 votes; and Provo also elected a Democratic mayor, the council being still Republican, by a small majority. Many other cities in the state were mixed. Spanish Fork went completely Republican, also Pleasant Grove and Lehi; but in Brigham City the Democrats won a sweeping victory. Park City elected a Republican city ticket except the city recorder and treasurer; and Nephi elected a whole Republican ticket.

**The Union Stake Tabernacle.**—In another part of this number of the ERA a portrait and a description of the Union stake, Oregon, tabernacle are given. In this connection it may interest the reader to know that the people of that stake are very proud of their tabernacle, and that the pride is not confined to members of the Church alone, for outside friends have shown and do show their appreciation in having such a magnificent church building in La Grande. We are told that they have taken occasion at various times to refer publicly to it as an example of what united community effort will do. At the dedicatory services, President Franklin S. Bramwell stated publicly that the building was open without cost to all religious denominations for conferences and other special gatherings which would be too large for their own churches, and also for all other worthy and legitimate purposes. On two or three occasions this privilege has been accepted with due appreciation. The new \$5,000 pipe organ which is now being built, will be another attraction that will add effect to the missionary work which is already being done by the tabernacle itself. Many strangers have attended church here, and have gone away better informed than before in relation to the Latter-

day Saints and their religion. Elder H. M. Munson, in a statement to the ERA, says: 'It may not be uninteresting to know that seven and a half years ago there was no Church organization in La Grande valley, and there were only a few scattered families of Latter-day Saints who had followed the establishment of the sugar factory here a year or two before. In June, 1900, a branch of the Church and a Sunday school were organized at La Grande. Emigration from Utah and Idaho began to increase, and in one year after the organization in La Grande, the Union stake was organized, which has continued to grow in strength and numbers ever since. The dedication of our tabernacle, last June, marked the sixth anniversary of the organization of our stake, the stake having long since outgrown the old meeting house in La Grande. Each of the wards of the stake has its own meeting house, and the houses are mostly paid for. This is a very good showing, when it is considered that the people have come from distant parts to establish themselves in new homes, many of them having only little means to begin with.'

**Secretary Taft in Manila.**—On October 15 Secretary Taft arrived in Manila, and was enthusiastically welcomed by 50,000 of the natives. On the following day, the first Filipino Assembly was opened at Manila, and Secretary Taft made the opening address. He gave a very direct statement of the policy of the United States with respect to the islands. He said: "Our present policy in the Philippines must logically result finally in ending the sovereignty of the United States, unless both peoples agree to retain the bond owing to mutually beneficial trade relations." Later in his speech he stated, however, that in his belief "the period of political preparation for the Filipinos will probably take considerably longer than a generation." He stated also that it had been reported that he had come to say bitter words because of the election. "Nothing is falsier. I am filled with a spirit of friendliness and encouragement.



SECRETARY TAFT.

\* \* \* As you conduct your proceedings and shape legislation on patriotic, conservative, intelligent and useful lines, you will show capacity

to participate in the government. Finally, upon you falls the responsibility of achieving success, and bringing a greater extension of political power, or, through neglect and obstruction, of requiring the confiscation of your existing powers because they were prematurely granted." The *Philadelphia Press* believes that the opening of the Assembly "begins a new chapter in the world's colonial administration," and represents "the greatest and most successful national experiment in teaching self-government the world has yet seen." Sydney Brooks, the British political writer, satirizes this idea, and the American idea of administration in the islands. He says: "After nine years of American rule, a congress of peoples, many of whom live in trees, the bulk of whom are still in the tribal stage



of civilization, and all of whom have been ruled for the past four hundred years or so under Spanish tutelage, are adjudged fit to undertake the full responsibilities of democracy. \* \* \* \* It is an amazing theory, and it has led in the Philippines to some amazing results, \* \* \* American rule in the Philippines has indeed been a strange affair. So far as it has gone, the first attempt ever made to 'hustle' and Americanize the East, looks like breaking down." But it must be remembered that British and American notions of government never did agree. And let it be said to the credit of Congress, that in the government of those islands we have contradicted whatever precedents have heretofore been set by Great Britain, as well as by France, Spain and Holland. And it may be well for Great Britain, if she hopes to retain India, to follow our example.

**End of the Hague Peace Conference.**—On October 18, the International Peace Conference at the Hague adjourned, having the day previous drawn up a summary of its labors, including thirteen "conventions" actually agreed upon by that body. These conventions, named in the dispatches, leave the average reader in doubt as to what they provide. They will be binding only on such powers as sign them before June 30, 1908, and read as follows: 1. The peaceful regulation of international conflicts. 2. Providing for an international prize-court. 3. Regulating the rights and duties of neutrals on land. 4. Regulating the rights and duties of neutrals at sea. 5. Covering the laying of submarine mines. 6. The bombardment of towns from the sea. 7. The matter of the collection of contractual debts. 8. The transformation of merchantmen into war-ships. 9. The treatment of captured crews. 10. The inviolability of fishing boats. 11. The inviolability of the postal service. 12. The application of the Geneva Convention and the Red Cross to sea warfare; and, 13. The laws and customs regulating land warfare. The seventh specially interests South America; the second, fifth and twelfth are hailed with considerable satisfaction by the American press. Disappointment and not altogether discouragement is the attitude of the American papers on the labors of the conference, and their general sentiment is that while it accomplished little, the conference is not a failure, and will lead to a third. The British view is not so bright. They point out that two of the main questions: limitation of armaments, and the establishing of a court of compulsory arbitration, were dismissed without result, and that the conference was a "peace comedy," and a "fiasco." The *Saturday Review* thinks that the Hague conference has absolutely neither settled nor made more likely the future settlement of any of the great questions which have been before it." German papers are not so pessimistic, but the German delegate, Von Bieberstein, is charged with having controlled the conference, and especially having opposed any desire of the United States and Great Britain, and directed the issues according to German wishes. The French papers think that "the results of the conference do not amount to much," but the *Revue* is quoted as saying, "If the second conference has not guaranteed the peace of the world, the good-will which exists between the delegates of all nations has been plainly proved."

**Utah at the Jamestown Exposition.**—Utah Day was appropriately observed at the Jamestown Ter-Centennial Exposition, on October 15. Governor Cutler, former Governor Arthur L. Thomas, Hon. Wesley K. Walton, and Judge H. B. Henderson, members of the Utah Commission, and a number of other prominent Utah citizens were in attendance. Two of Utah's famous musicians, John J. McClellan, the Tabernacle organist, and Willard E. Weihe, the violinist, gave splendid support by their playing, which was pronounced by those who heard it among the most pleasing of the musical recitals given at the Exposition during the season.

An address of welcome was given by Lieutenant Governor J. Taylor Ellyson, of Virginia, who made particular reference to the honor felt by the citizens of Virginia and the officials of the Exposition, in the visit of prominent citizens from a State so far west. He was followed by Director General Martin who said that Utah was the only one of the western States that had made an appropriation for



WHERE THE JAMESTOWN COLONISTS FIRST WORSHIPED.

representation at the Exposition, and sent a delegation for the observance of a State day.

Governor Cutler followed, in an address in which he called attention to the parallel between the settlement of Virginia in its encouraging effect on the making of other settlements in the new world, and the settlement of Utah in its effect on the building up of the west. He paid a high tribute to the leaders in both these great movements. A brief account of the resources of Utah, and the conditions existing here, was given, followed by a tribute to the citizenship of the State and an invitation to his hearers to come to Utah and become acquainted with conditions by actual contact with the people.

Former Governor Thomas followed with an address in which he took occasion to praise the people of our State, and called especial attention to the excellent work done by the two musicians who had taken part in the day's exercises. Recitals were given by Professors McClellan and Weihe, not only on Utah day but on several subsequent occasions.

Governor Cutler says that he was impressed by the solid and permanent character of the buildings of the Exposition. He was warm in his praise of the Exposition as a memorial to the great work done by the founders of the Nation, and stated that he had particularly enjoyed his visit to the places made interesting by their historic associations. Utah Day was declared by the officials of the Exposition to be as interesting as any State day observed there.

**Bishop Robert Taylor Burton.**—In the death of Bishop Robert T. Burton, which occurred at his home in Salt Lake City, on Monday, November 11, 1907, there passed away one of the historical pioneers of the Church, of Western America, and of the state of Utah. In 1817, his parents, Samuel and Hannah Shipley Burton, emigrated from England to America, residing first in New York about three years, and then removed to Canada West, where he was born in Amersberg, October 25, 1821. From the time he was converted to the gospel, at the age of sixteen, to the time of his death—in Missouri, in Illinois, in the exodus and in Utah—he was ever in the forefront of the religious, civil and military battles of the community. He returned with his parents to the United States in 1828, and later went to Canada, in 1838, where he was baptized, October 23, bat year, by Elder Henry Cook. In 1843 and 1844. he filled a mission in Illinois, Michigan and Ohio, returning to Nauvoo just two weeks prior to the martyrdom of the Prophet and Patriarch. He was on guard in Nauvoo at the time of the tragedy in Carthage. In the exodus from Nauvoo the Burtons crossed the river in February, 1846, and joined the Saints at Winter Quarters in May, 1848, the mother of the family having died in the meantime, and was buried in a lonely grave on the banks of the Missouri. Robert T. Burton crossed the plains in the company of Brigham Young, and arrived in Salt Lake City in the latter part of September, 1848.

He joined the local militia in 1849, and took part in all the early campaigns against the Indians, and aided in protecting the settlers from their depredations. In 1853, he was made Captain; in 1855, Major; in 1857, Colonel; and in 1868, he was commissioned Major-General by Governor Durkee. He aided the belated



handcart company in the fall of 1856, took part in the Echo Canyon war in 1858, protected the mails and settlers on the Platte in 1862, engaging also that year in the 'Morrisite War' on the Weber; and until its disbandment in 1870, was one of the principal men with Lieutenant General Wells, who perfected and directed the operation of the Territorial Militia. His civil offices were many, including constable of Salt Lake, U. S. deputy marshal, sheriff, assessor and collector, Territorial deputy marshal, collector of internal revenue, by appointment of President Lincoln, member of the city council and territorial legislature, and a member of the Board of Regents of the University of Deseret.

His ecclesiastical offices are no less numerous: bishop's counselor, bishop of the 15th ward, Salt Lake, missionary to the Eastern States (1869), to England (1873), second counselor to Bishop Edward Hunter, (1875) until the Bishop's death (1883) when, July 31, 1884, he became first counselor to Bishop W. B. Preston, in which capacity he continued actively to officiate until the day of his death. He was a farmer and home manufacturer, besides. He, with others, built and operated the Wasatch Wollen mills on Parley's creek, and on his State Street farm, raised cattle and cultivated the land. He was full of integrity, courageous and upright; and his fidelity to duty and trust was never questioned. Funeral services were held in the Assembly Hall, Thursday, Nov. 14, 10 a. m., and he was buried in the Salt Lake City cemetery. Among those who spoke were Presidents John R. Winder, Anthon H. Lund and Joseph F. Smith.

**Pioneer of 1847 Dead.**—Conrad Kleinman, one of the original company of Utah Pioneers, died in St. George, Utah, November 12, 1907. He was born in Germany, April 19, 1815, and was therefore in his 93rd year. He came to America when 18 years of age. He moved to Nauvoo in 1839, where he helped build the temple, and where he stood guard during the troublous times. He joined the original Pioneers in Winter Quarters, and entered Salt Lake Valley July 24, 1847. In Salt Lake he was first counselor to Bishop Pettigrew of the 10th ward, and was called to St. George in 1861, settled in Toquerville in 1867, and in Mesa, Arizona, with his family in 1882, where most of his children now reside. He returned to St. George, in 1901, where he finished his days engaged in temple work. He was ordained a Patriarch by Apostle John Henry Smith.

**Third Douma.**—The third Douma opened at St. Petersburg on November 14, in a dignified and orderly manner. Under the election law, the owners of land had the right to elect most of the members, and the peasants had little chance. There are 189 Monarchists, 113 Octobrists or Moderates, 33 constitutional Democrats and 24 Radicals. This, of course, does not represent the people, and the policy of repression goes on, filling the prisons, while assassinations are said to be numerous though not reported. The people regard the new Douma as a farce. Premier Stolypin for the government is not even sure that the new Douma, with so many radicals, will accept either autocracy or bureaucracy, on the old lines. The struggle will come when the Douma will be asked to authorize the borrowing of \$800,000,000, which loan is based on the imperial lands which the people are demanding for themselves, and which will be lost to them if the loan is authorized.



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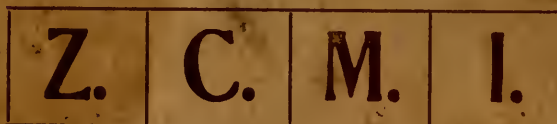


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